THE CHURCHMAN.

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POETRY.

For the Churchman.

MORN.

I.

Morn is the time to wake!
To rouse the dream-tired soul
From its disturbed repose, and shake
It free from night's control:
To call the wandering ideas back
From off their fancy-colored track.

II.

Morn is the time to rise
And leave the grateful bed;
When first the sober-tinted skies
Are blushing with rosy red;
To breathe the incense of the morn
That with the rising light is born.

III.

Morn is the time to pray!
The spirit, calm and fresh,
Soars on the wings of Faith away
From its cold shroud of flesh;
Leaves the defiling things of sight,
And bathes itself in heaven's own light.

IV.

At morning's peaceful hour
How sweet it is to bow;
When the cool delicious air floats in
Upon the heated brow;
And rustling pinions seem to play,
As the soul wings its path to day.

V.

Yes! morn's t[illegible]ne to pray
For God's redeeming love;
That through each moment of the day
The thoughts may look above:
That through life's devious path of wo
We may be safe from every foe.

VI.

Morn is the time for toil:
—To delve the classic page—
The mind, when fresh, enjoys the spoil
It gathers new from age.
The lusty limbs of Labor yield
Their willing sinews to the field.

VII.

And soon that awful morn
On the green earth shall break;
Whose long-expected, dreaded, dawn
Shall bid the nations quake;
As the old world, by heaven's just ire,
They shall be drowned in floods of fire.

VIII.

But to the Christian soul,
A brighter morn shall rise;
When, springing free from death's control,
He mounts the burning skies.
O, morn most glorious! brightest! best!
The twilight of eternal rest.

IX.

Be then each morn our prayer
For the Blest Spirit's power;
To clothe us with His sacred air,
And guard us every hour;
Then from life's sorrows give release,
When Death shall find our souls at peace.

X.

Christ rose upon the morn
Of his most holy day;
So we, if to His glory born
May pass the same bright way:
The road which angels have not trod;
But travelled by the Son of God.

Cam.

A GUIDE TO THE CHURCH.

No 1.

INTRODUCTORY.

No wise man makes the practice of the world a rule for his government in religious matters; being satisfied that no practice, however general, can make that right which the word of God has determined to be wrong. Custom may indeed reconcile us to any thing. But custom is not the law of the wise man; because, being at times no less an advocate for error than for truth, it can furnish no reasonable satisfaction to the party governed by it. Men, as men, are liable to error. Nevertheless, error and truth are two things essentially different from each other; and it will always constitute the best employment of the reasoning faculty, properly to discriminate between them.

To enable the thinking man so to do, that he may thereby become proof against the various delusions upon the subject of Religion, which have at different periods prevailed in the world; his appeal must be made to the standard of judgment set up in the word of God.

Time was, when *Schism*, or the sin of dividing the Church by a separation from it, was considered to be a sin of the most heinous nature. It cannot be, because opinions on this subject have changed with the times, that the nature of this sin is also changed. For so long as the Church continues to be what it originally was, *a society of Christ's forming*, a wilful separation from it must be at all times equally sinful; it being not less an opposition to a divine institution in one age of the Church than in another. Consequently what was said upon this subject in the first days of Christianity, must apply to it with the same force and propriety in the times in which we live.

Upon the authority of an inspired apostle we are informed, that those who "cause divisions in the Church" are to be avoided, as persons "who serve not the Lord Jesus." "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them: for they that are such, serve not our Lord Jesus." Rom. xvi. 17. If they serve not the Lord Jesus, it requires no great sagacity to determine whom they serve; for there are but two masters in this case that can be served; either that divine Master, who in love to man, set up his kingdom in opposition to the prince of this world, that he might thereby more effectually counteract his evil work; or that evil-worker himself, whose constant employment it is, so far as in him lies, to divide and destroy that kingdom. Now no greater advantage can be given to the common enemy in any cause, than by a division among the parties professedly engaged in its support. A consideration which accounts for that stress, so repeatedly laid in the Apostolic writings, upon the preservation of union and harmony among Christians, as essential to the well-being of the Church, considered as a society formed by God; for the purpose of carrying into effect a regular design, for the benefit of its members.

It having pleased divine Providence to place me in a situation, which has given me an opportunity of seeing some of those many evils consequent upon a deviation from God's plan in the establishment of his Church upon earth, I should do less than my duty, did I not take occasion to speak plainly to you on this subject; trusting that what, from a motive of pure charity to all, may be said upon it, it will be received charitably by all; without, if it be possible, any mixture of that prejudice, which is able in a manner to convert truth into error, when the mind of the party, to whom it is addressed, feels indisposed to receive it.

The object in view on this occasion is twofold; to qualify, in the first place, the members of the Church to give a reason for their communion with it; and thereby prevent their being carried about from one place of public worship to another; upon the mistaken idea that it is a matter of indifference *where* the word of God is preached, or *by whom*; and, in the second place, to open the eyes of those who, with perhaps the best intention, may, through ignorance, have separated from the Church; and who, were they better informed, might not scruple to prefer its sober and edifying worship to that in which they are at present engaged.

He must be little acquainted with the world who does not know, that religious prejudices leave the most powerful impression upon the human mind; and that till these are removed, it is impossible to form a fair judgment upon any subject of this nature. Those who have taken their religion upon trust, or have received it as a sort of hereditary possession from their forefathers, seldom give themselves the trouble to form any judgment upon it. Whilst others, who in the choice of their religion consult the gratification of passion, interest, or the promotion of some particular object, are, for the most part, not in a condition to bring this matter to a fair discussion. The only hope of success therefore in this case must be, from an appeal to the honest and well-disposed; those who seek the truth in sincerity, and are resolved to follow wherever it may lead.

Such are doubtless to be found in all congregations of Christian people; some of whom, in consequence only of their never having had the truth properly laid before them, have taken up with erroneous opinions; which, from prejudice of education or incapacity, they are prevented from bringing to the test of reason and Scripture. Deriving their natural growth in error from their parent stock, they have by years acquired an habitual attachment to it; at the same time that the earnest zeal even of those who might be qualified for the purpose, will not let them stop to examine the source from which it has been derived. Such men may be considered as not far from the kingdom of God; and it must be the earnest wish of every minister of that kingdom to bring them into it. Could these men be at once brought acquainted with the nature of Christ's Church, they would never separate from its communion; because they would be convinced that the plan upon which Christ has established his Church upon earth, must be conformed to by all who expect to enjoy the privileges annexed to it.

Upon looking into the writings of the apostles, we find frequent mention made of the unity of the Christian Church, as necessary to the preservation of that peace which Christ left with his followers; and repeated and earnest cautions against those divisions, by which it must be unavoidably disturbed. The founder of this Church is emphatically styled the *Prince of Peace*; because he is not only the maker of peace between God and man, but also the author of a religion calculated to promote that blessing upon earth. The mark of distinction therefore by which the professors of this religion ought to be known, is, that love and harmony by which they are joined together in the same mind and in the same doctrine; agreeably to the description given of them in the earliest stage of their connection; before the prince of this world, that destroyer of peace, had sown his seeds of division among them; when, as we read, "the multitude of them that believe were of one heart and of one soul." Acts iv. 32.

As the time of our Saviour's departure from the world drew near, the future establishment of his Church appears to have constituted the most interesting subject of his thoughts. That most earnest and solemn prayer addressed to his Father almost immediately before his suffering, strongly marks out to us his dying wish upon it: where, after having first prayed for those particular disciples, to whose immediate care and direction he thought fit to commit his Church; that they might be duly sanctified for the great work of their ministry, he thus proceeds: "Neither pray I for these alone, but for them also which shall believe on me through their word; that *they all may be one*, as thou, Father, art in me, and I in thee, that they also may be one in us; that the "world may believe that thou has sent me." John xvii. 20, 21.

Unity therefore was designed to be an essential characteristic of the Church of Christ; the members of which were to be considered as constituting one body, animated by one spirit, imparted to them by their regular communication with one head, Jesus Christ. Agreeably to which idea, the apostle addresses himself to his Ephesian converts: "I beseech you (says he) that you walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavoring to keep the unity of the spirit in the bond of peace."—As a reason for their so doing, the apostle proceeds to remind them that "there is *one* body; and *one* spirit; *one* hope of their calling; *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all, and through all, and in all." Ephesians iv. 1. &c.

We have here a picture of the Christian Church in its perfect state; in which, in conformity to Christ's institution, it ought at all times to be found: a society joined together by the bond of charity, in the profession of the same faith: into which the members of it are admitted by one and the same baptism; in consequence of which they become partakers of that spirit, which is derived to them from their union with one head, Jesus Christ; and are supported by the lively hope, that where that head of the body is, there, in the fulness of time, shall the members of it be also.

If the Church, as it is now circumstanced in the world, bears little resemblance to this primitive pattern, it must be in consequence of men either having formed mistaken notions with respect to the nature of it, or deviated from the plan upon which it was originally established. In either case, they are deceiving themselves. For as the Church is but one, and the promises of God are made only to that Church, man's covenanted title to those promises must depend upon his being a member of it; upon the same principle that those persons only who have been admitted members of a society can lay claim to the privileges of it.

Hence it becomes a matter of importance with every man, to be satisfied whether he really is in the Church of Christ or not; for, be it remembered, the sincerity of his profession will not supply the deficiency of those privileges, and blessings, of which he is not in a situation to partake.

The Lord, we read, Acts ii. 47, at the first opening of the apostolic commission, "added daily to the Church such as should be saved." From whence we understand, that admission into the Church is no indifferent thing, but a privilege of an important kind. Let men reason, therefore, as they please upon this subject, the counsel of God still standeth sure. "Many," says Solomon, "are the devices of a man's heart; nevertheless the counsel of the Lord, that shall stand." Prov. xix. 21. According to the general tenor of Scripture, from which alone any conclusion can be drawn in this matter, it appears, that the only appointed road to Heaven lies through the Church of Christ upon earth. For the Church is the spouse of Christ, whose office it is to bring forth children unto God. And it is from the arms of this spiritual mother, that all the legitimate children of the father are received.

Was this well considered, it might be supposed, that where an event of such importance is at stake, no wise man would venture to make experiments.

To enable you to form some correct judgment upon this matter, it is my design to lay before you some plain thoughts on the following important heads: 1st. On the nature, design, and constitution of the Christian Church; 2dly. On the sin of Schism, or a wilful separation from it; 3dly. On the reasons commonly advanced to justify that separation; and, 4thly. On the advantages attendant upon a conscientious communion with the Church; together with the disadvantages consequent upon a separation from it. In discoursing upon these subjects, the object is, to enter into them, so far only as may be deemed sufficient for the information of the parties to whom they are immediately addressed.

"The lips of the priest," we are told, "should retain knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." Mal. ii. 7. Every Christian, therefore, before he separates from the Church, instead of being governed by his own imagination, or that of some fellow Christian not better informed perhaps than himself upon the subject, should give himself an opportunity of knowing from the person, whose office it is to inform him, whether the reasons advanced for his quitting the communion of the Church are stronger than those which are to be produced for his continuing in it. Whoever determines upon a separation from the Church, without having made this previous inquiry, cannot be said to do justice either to himself or to his minister.—*Dr. Daubeny.*

From the Churchman's Monthly Magazine, 1807.

ON FUNERALS AND CHURCH YARDS.

Since I have taken upon me the censorial character, and exercise a self-institute prerogative of inspecting the practices of the Church in your country, I beg leave, Mr. Editor, to assure you, that my only motive is, to awaken the minds of my brethren of the Church to a sense of the danger arising from innovations or negligence; and to stimulate them to a timely removal of such noxious shoots as may have sprung up, before they increase to a size sufficient to threaten danger to the original stock. "For the want of a nail," says Dr. Franklin, "the shoe was lost;" and the evil, not being checked, increased to such a degree that the rider eventually perished, "being overtaken and slain by the enemy."

I shall confine myself in my present communication, to the subject of funerals and churchyards; animadverting upon such deficiencies of propriety as have fallen within the sphere of my observation. I have ever considered the human body as being superior to the ordinary mass of clay, and consequently deserving of more honor and attention than other substances, even after it may have lost the power of motion, and is fast hastening to corruption. To deny the corpse the privilege of the sepulchre, and "*bury it with the burial of an ass*, being *drawn forth and cast without the city*," has ever been, and I trust ever will be, considered as an exemplary judgment; so much so, that upon the strength of this opinion, the civil power has thought fit to frame a statute, subjecting to this condemnation, such as are convicted of capital offences, or are found to have laid violent hands upon themselves. Attempts to lessen or abolish the force of this idea, by *silently*, irreverently or negligently consigning to the earth the last relics of a fellow mortal, have a powerful tendency, not only to destroy the finer feelings of sensibility and sympathy, but to introduce the baneful doctrines of *materialism*; which at one bold stroke cuts asunder all ties of religious and moral obligation. To avoid falling into either of these, the Church has directed a most suitable service to be performed at the interment; in which the surviving friends are comforted with the hope that their brother has made a goodly exchange; whilst the instability and vanity of human life, and the joyful assurance that the righteous shall enjoy a glorious resurrection, are firmly impressed upon the mind of every auditor.

I would charitably believe, Mr. Editor, that the Episcopalians of this country are generally convinced of the propriety of the Rubrics and service, which relate to funerals, and give their assent to them; but I am sorry to find this assent to be so *tacit* that a want of conformity to both is not unfrequent. It was undoubtedly the understanding and intention of the venerable compilers of the American Prayer Book, that the custom of carrying the deceased into the church, and there performing the appointed service, should prevail among Episcopalians. This is made sufficiently obvious in the Rubrics just mentioned, where the clergyman is directed to meet "the corpse at the entrance of the churchyard, and going before it either *into the church*, or (if that be impracticable) towards the grave, shall say," &c.—Compliance with the sense of this direction, with many, depends entirely upon contingencies. If the church be situated between the house of the defunct and the grave-yard, peradventure his body may once more, for a short time, occupy a place in that building which his industry and zeal may have contributed to build and support; but if, through the misjudging of the builders, the church and yard be separate, I am sorry to add, the body must be consigned to the tomb without this last sanctioning shade of its spiritual mother.

So slender is the tenure upon which the performance of the *service* often depends, that it is dispensed with upon slight occasions; a few hours absence of the clergyman, is a sufficient authority to introduce a dissenting minister at the head of the procession, and be instituted a *witness* of the burial of the deceased. How this accords with the sense of the *Episcopal Church* upon the subject, let every member of that church answer. No comments need be made.

The basis of all solemnity and hallowed respect, is order and regularity; and upon this principle doubtless was founded the ceremony of funeral processions, which have continued time immemorial. The propriety, nay, necessity of strictly continuing this practice, is very obvious: respect for the merits and memory of the deceased, sympathy for the sorrows of surviving friends, and a just impression upon our minds why we are assembled together, should effectually deter us from changing the *procession* into a listless *concourse*; an occurrence by far too frequent. Let but decorum plead the cause, and the result cannot but be favorable.

Let us now turn our attention to the subject of churchyards, and the relation that exists between them and their respective characters, in point of location. The sense of the Rubric above quoted seems to be, that they must be in connection; the alternative "or towards the grave," being inserted to be acted upon in cases of necessity rather than of option. Doubtless it was by reason of the infant state of the Church in some parts of the Union, where, of consequence, many yards must exist without their churches, that it was thought expedient to insert this otherwise contradictory direction. But why this separating of churches from their cemeteries? I fear the only plausible answer that can be given is, that it is a patch of the old Puritanical garment, whose obvious characteristic was, to be as unlike the Episcopal habits as possible: certainly it is an innovation upon the practices of the Catholic Church of all ages; and I trust few countries can show us specimens of it, save this.

In order to convince ourselves of the propriety of placing the church in the burying ground, we ought to consider the relation that subsists between the design of the one and the tenants of the other. Let us view the former as an Index, whose direction is heaven; a guide that teaches men how to avoid utter condemnation and the sting of eternal death; and as a faithful government that takes them out of the world, placing them in the path of duty whose end is happiness. Through the medium of her instruction, men are certified, that although worms should destroy this their skin, yet in their flesh shall they see God; that a restitution of all things shall be accomplished; and that this same body, clarified from the pollutions of sin, shall become the instrument of spiritual enjoyments. If then we have received such consolation and assurance from her whilst living, shall we delay to trust our weary frames under the shadow of her wing against the great day of the resurrection? *Blessed are the dead who die in the Lord*, and sacred should be the place of their rest: let then that holy edifice, by whose means they have obtained their appellation, overshadow their peaceful manes. We can, without any impropriety, personify our mother Church, and view her in the light of a fond parent, who having brought up children *in the nurture and admonition of the Lord*, sees them, their worldly course being ended, silently gathered around her, against the time when (as we charitably believe) she shall present them to her heavenly Master, pure, through his merits, as are her doctrines. Being so fully convinced of the propriety, and I may say duty of interring within the environs of the church, I trust I shall not be thought unreasonable, when I urge that every Christian ought so to care for his remains, as to insert a provisional clause in his *last will and testament*, signifying his desire to have his ashes repose near so hallowed a structure.*

The good that will accrue to the living from this connection, will next demand our attention. The temper of the mind depends, in a great measure, upon contingencies: as they bear the image of gravity or gayety, the mind assumes an affection accordingly. In devotional exercises, such objects as serve to create or retain meditations suitable to the occasion, deserve, nay even demand our fostering care. The door of eternity is the grave; through which portal must every descendant from Adam pass. To enable him to emerge from this lonely way into life without shame, is the object, the great object of the Christian's prayers. In order to give favor to his petitions, to rouse him from his lethargy, to recal his wandering thoughts to their rightful centre, to fix them to the important part he is acting and prevent their straying upon worldly objects, nothing can have a more powerful effect, than the consciousness that he is surrounded by the silent mansions of his fellow mortals; that *the valley of the shadow of death* is on his right hand and on his left; and that a few more circling suns will see him consigned to these same clods, adding one more to the parish bill of mortality. Such appropriate thoughts will naturally arise in his breast, as he traverses the yard to the church, or views from his window the moss-grown tombs that surround it.†

If objections be made to the planting of such shade trees within the churchyard, as I advocated in a former number, (though I see no occasion for objection,) yet the difficulty is entirely removed by substituting the *weeping willow*, a tree evidently formed by nature to overshade the tombs. I have with pleasure observed several instances of this species of tree being introduced into churchyards, and hope to see the practice more prevalent. Should it become general, many, I am confident, would be highly gratified; none could be displeased.

Observer.

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* This idea is seldom improved in directing where their body shall be laid, save by some eccentric character; who from motives of disgust or affected singularity, ofttimes act upon it. It is however worthy of more attention than is generally paid it.

† I beg to inquire of your readers, Mr. Editor, whether, in all prints and drawings of churches from the old countries, they have not uniformly observed them situated in the midst of a burying-yard, shaded by trees? If they answered in the affirmative, I would ask if they were not struck with the propriety of the circumstance, and would not wish to imitate such a model?

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY,

At their Annual Meeting in June, 1840.

(Continued.)

Thursday, June 25.

The Board met.

Present,—Right Rev. Bishops Onderdonk, of Pennsylvania; Onderdonk, of New York; Ives, Doane, De Lancey, and Gadsden.

Rev. Drs. Barry, Milnor, Lyell, M'Vickar, Smith, Shelton, and Totten,—Rev. Messrs. Rodney, Brown, Forbes, Hanckel, Hare, and Higbee,—Messrs. Johnson, D. B. Ogden, T. L. Ogden, Harison, Newton, Smith, and Nicklin.

The following Report of the Committee, to whom was referred the Report of the Standing Committee on the amendment of Sec. 2 of Chap. X. of the Statutes was read:

The Committee to whom was referred the Report of the Standing Committee on the amendment of Section 2 of Chapter X. of the Statutes,—having duly considered the subject,

Recommend as a substitute for the Report of said Committee, that Section 2 of Chapter X. of the Statutes be repealed, and the following enacted in its place:

Section 2, Chapter X.—During the vacancy of any Scholarship, a portion of the interest received thereon, at the rate of five per cent. per annum, shall be applied to the increase of the endowment thereof, until the same shall amount to $3,000; but after it shall have accumulated to that amount, the whole interest arising thereon, during any vacancy, shall be applied to the use of the institution.

In all cases of donations of $500 or upwards, towards the endowment of a Scholarship, but amounting to less than the sum required by Statute for that purpose, the interest arising thereon, at the rate of five per cent. per annum, shall in like manner, and with the same limitations, be applied to the increase of the said endowment,—but interest on donations of a less amount than $500 shall be applied to the use of the institution.

James Milnor.
Edward A. Newton.

24th June, 1840.

Whereupon, *Resolved*, That Sec. 2 of Chap. X. of the Statutes be, and the same is hereby repealed; and that the substitute recommended by the Committee be, and the same is hereby adopted.

The Report of the Committee on the Treasurer's Account was read as follows:

The Committee to whom was referred the Treasurer's Annual Account, &c., under the 3d Section of Chapter 4th of the Statutes, respectfully report,—That during the course of their inquiries the Treasurer afforded them, in the kindest manner, every explanation. The accounts are kept in the clearest and most satisfactory manner.

The Committee unite with the Finance Committee in recommending that power be given to the Treasurer to dispose of the Mechanics' Bank Shares, and that the proceeds be loaned out upon Bond and Mortgage whenever he can realize the first cost.

The small number of Scholarships, and the necessity which occurred last year, as it has occasionally at former periods, of making inroads upon the capital, are very painful circumstances, deserving the serious attention of the members of the Church; and which, it is believed, are evils that could be removed by a united and vigorous effort.

Jackson Kemper,
Hugh Smith,
John Brown.

New York, 25th June, 1840.

Whereupon, on motion of Mr. Harison, *Resolved*, That the Finance Committee be impowered to sell and assign the Mechanics' Bank Shares whenever they shall deem it for the interest of the institution, and when done, to invest the same in Bond and Mortgage.

The following communication was received from the Faculty:

The Faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States respectfully solicit the cooperation of the Trustees of the same in granting, at the approaching commencement, the testimonial prescribed by the Statutes to the following young gentlemen, members of the Senior Class, namely:

Charles Aldis, W. Robinson Babcock, W. White Bronson, Fortune C. Brown, George Burcker, Freeman Clarkson, Stephen Douglass, Thomas F. Fales, Andrew B. Paterson, Martin L. Rogers, George W. Fash, George D. Gillespie, Paschal P. Kidder, Theodore B. Lyman, Martin Moody, William H. Moore, W. Ferdinand Morgan, Louis L. Noble, Benjamin W. Stone, Albert D. Traver, Jesse A. Spencer.

The name of Mr. Morgan is included with the others, although he was not present at the late public examination. His absence was owing to indisposition; but he has been so faithful throughout his Seminary course, that the Faculty have no doubt that his examination, could he have been present, would be entirely satisfactory.

By order of the Faculty,

Benjamin T. Onderdonk, *President.*

New York, June 25, 1840.

Resolved, That the above-mentioned members of the Senior Class receive the usual testimonials under the seal of this Board, and signed on the part of the Board by the Committee which may be appointed for that purpose, and by as many others of the Trustees as may be convenient.

The following gentlemen were appointed the Committee to sign the testimonials:

Bishops Ives and Gadsden, Rev. Messrs. Hanckel and Rodney, Messrs. Newton and Nicklin.

The Report of the Dean of the Faculty was then read, and on motion, referred to the "Committee on the General State of the Seminary."

The "Committee on the General State of the Seminary" submitted the following Report and Resolutions:

The Committee on the General State of the Seminary respectfully report:

That they have examined the Seminary buildings and grounds, and find them in good condition, excepting the following: The rooms on the ground-floor of the west wing, ordered the last year to be protected by ceiling the cellar, remain without that improvement, to the serious detriment of the Students who occupy them. The flue of room No. 19, west wing, needs repair or alteration, to prevent the smoke and gas, in damp weather, from bursting into the room, to the great annoyance of the occupant. Screens ordered for the yards in the rear of the west wing, at a former meeting, have not been procured, though much needed.

In addition, the Committee find that the Seminary labors under an inconvenience from the want of a bell sufficiently large to answer for both wings; there being at present only small bells, heard with difficulty at the remote parts of the buildings.

The Committee have referred to them an unsettled account, rendered last year by Messrs. Voorhees and Wilber, audited and ordered to be paid with other accounts. The money, however, deposited with the Dean for this purpose proved insufficient to meet all the demands, and consequently the account of Messrs. Voorhees and Wilber, amounting to 198 dollars and 20 cents, principal and interest, remains unpaid.

The Committee therefore recommend the adoption of the following resolutions:

1. That the repairs and improvements needed, as above stated, be forthwith made.
2. That a bell of the proper weight be procured, and placed in a position to answer the use of both wings.
3. That the account of Messrs. Voorhees and Wilber be immediately paid.

L. Silliman Ives,
Hugh Smith,
John Brown,
B. Dorr,
Edward A. Newton.

The first and second resolutions recommended in the Report were referred to the Standing Committee, with power.

The third resolution was referred to the Treasurer, with power.

Mr. Harison offered the following resolution, the consideration of which, with his consent, was postponed until the next session of the Board:

Resolved, That the following be adopted as Section 5 of the 3d Chapter of the Statutes, and that the present Section 5 be numbered 6, and that all of the 2d Section of Chapter X. of the Statutes inconsistent with the following, be repealed:

Contributions of sums less than the above-mentioned may be made with the view of accumulation, until they reach the amounts required for the above purposes, under the following regulations:

1. Contributors towards the foundation of Scholarships of sums not less than $1,500, shall have the right to name the Scholarships they respectively desire to be endowed, and also to designate the person or persons, or body, in whom the right of nomination to the Scholarship shall be vested.

2. Contributors of sums under $1,500, and not less than $——, for the same purpose, shall merely have the right of designating the name of the Scholarship. And,

3. All contributions for the same purpose, of sums less than that last mentioned, shall be put into a common fund, to be called the Scholarship Endowment Fund, for accumulation by means of annual additions of interest, at the rate of five per centum. And whenever there shall be in the fund the sum of $3,000, it shall be taken out, and a Scholarship, to be named by the Trustees, founded therewith; the right of nomination to such Scholarship shall be in the same body.

4. Fellowships may be endowed in the same manner: except, that to entitle contributors to name the Fellowships, and to nominate to them, they must give sums of at least $2,500; or, to name them only, of at least $1,600; and that all contributions for this purpose of sums less than the amount last mentioned, shall be put into a fund, to be called the Fellowship Foundation Fund, to accumulate as before-mentioned, from which, as often as it shall exceed $5,000, that sum shall be taken and applied to the endowment of a Fellowship in like manner as before provided in respect to Scholarships.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

THE CHESS-PLAYERS.

Mr. Editor,—I have been much struck with the deep moral and religious design contained in a little engraving, entitled "*The Chess Players*," a drawing by Moritz Retzsh, explained according to hints from himself, by C. Borr Von Mittitz.

This person, after giving some accounts of etchings and works of this gifted artist, says thus much as introduction to a design by Retzsh, which should be hung up above the table of every artist, in the oratory of woman's prayers, over the cradle of sleeping innocence and childhood. It is *Satan, the spirit of darkness, playing with man for his soul.* The scene is chosen with a sort of mysterious reference to the whole idea to be expressed; the very architecture intimates the presence of that dark being to whose sphere belongs all that is horrible, confounding, and seductive. It is a wide vault, whose arch is formed by two lizard-shaped monsters, whose heads, half bird, half locust, as well as their sharp misshapen claws, adhere closely to its two pillars, down which they seem to creep. The upper part of a sarcophagus is transformed into a chessboard, and *Man*, as a fair youth, sits at the table—his head, covered with the curls of early manhood, resting on his hand, and his countenance full of careful thoughts. Opposite to him, on the spectator's left hand, is *Satan*, the prince of darkness, seated in a large chair, one of whose arms shows an open-mouthed lion, "seeking whom he may devour;" while, lower down, the claws of this lion, grasping a human skull, intimate his death-bringing power. A broad cloak, from which only his bony, claw-like hands appear, is thrown around him, and his hair and his beard bristle wildly about. In his lap is the long crooked cock's feather, which ancient tradition has uniformly regarded as suspicious. The features of his countenance are noble, for he is still a fallen angel; but their expression, as becomes this fallen state, is devilish and hateful. He who was a liar from the beginning, he who plays falsely, he who breaks faith with all confederates, is undeniably before us, with all the coldness of a tiger, and with all the cruelty of a hyena. Contumely, scorn, hatred, malice, rejoicing in misery, may find here their appropriate features; and the hand on the chin may either conceal a demoniacal smile of the prize it is about to seize, or express a horrid imprecation, before which the gates of hell would tremble, that deliverance would still be possible. Between the two players, somewhat in the background, stands a gentle lovely angel form, with white and outspread wings, a son of the morning, the protecting spirit of this human being, but not seen by him. To thrust him away is beyond Satan's power: the human being alone can renounce or reject him. But, on the other hand, the genius himself, like conscience, can only gently warn, not directly counsel, nor absolutely control conduct. He looks in sorrow down upon the critical state of the game, and is already partly turned away from the trust committed to his charge.

But now let us look again at the game itself. The form of the *king* on Satan's side represents himself, muffled indeed in his cloak, but still to be recognized at the first glance. His forces are pressing eagerly forward. His *queen*, a voluptuous female figure with an unveiled bosom, is *Pleasure*, whose left hand draws her robe tightly around her alluring charms, while her right offers the cup of intoxication. The officers are six vices. 1. *Indolence*, sitting on an unhewn block of wood; a heavy, full form, with the head of a swine, hanging misshapen arms, and clumsy legs. 2. *Anger*, rash and headlong, like the turkey-cock that flies into a rage with every object it meets, wears the head of this bird, and fluttering his wings, bristles sharp quills upon his neck and back. 3. *Pride*, grave, moving stiffly forward, wearing on his head, which is tossed backward, a feather crown; one arm thrust insolently into his side—but forgetful, while he displays his splendid peacock's tail, how much of what disgraces him he leaves behind. Spurs are on his heels, an order is on his breast, one hand holds a full purse, the other is stretched out as if giving command. 4. *Falsehood*, a form spotted like a tiger's, with the head of a cat, and the ears laid fawningly back. One hand is laid (as if to assure good faith) upon her breast, while the other hides a dagger behind her back. 5. *Avarice* and *Envy*, in one person, a bent, lean figure, gnawing its own hand, and pressing a casket closely under its arm. 6. *Unbelief*, an impudent horned figure, both hands thrust into its sides, and overthrowing a cross with its foot. The eight *pawns*, are *doubts*, small, humpy-shaped creatures, with wings like bats, and sharp teeth. On the side of the human being, *his own soul* is represented as the *king*, with a broad robe firmly and anxiously drawn about him, and the wings of a butterfly on his shoulders. The *queen* is *Religion*, the most powerful of all defences, a lofty majestic figure with ample pinions, stretching out one hand, as giving protection, and holding in the other the sign of expiation. The *officers* are: 1. *Hope*, with her anchor. 2. *Truth*, with a lighted torch and a reflecting shield, stand with Hope as a castle on her side. 3. *Peace*, with the palm. 4. *Humility*, her head bent in prayer, and her person sparingly clad. 5. *Innocency*, a naked child, stretching forth its arms confidingly to all. 6. *Love*, two children embracing each other, cheek pressed against cheek, while above rests a single star. The pawns are here represented as angels' heads, winged and worshipping. They signify prayer; for as an officer, who has been lost, may be recovered in chess by a pawn, so may a spiritual loss often be recovered by prayer. The game stands ill for the human being. Peace, just seized, is still held in his claw-like fingers. *Pleasure*, *Unbelief*, and evil doubts are pressing tumultuously forward against *Religion*, who stands there tranquil and sublime, protecting Man, who is thus attacked in so many ways, but who, so long as he does not give up Religion, may yet hope for escape. Unhappy man himself has only vanquished *Anger*, and overcome a *single doubt*. The ornaments of the outside of the sarcophagus, a Psyche, alarmed at the approach of death, and images of terror, indicate more nearly the disposition and state of the human soul. Two death's heads stretch forth from the ornaments of the pannel, and with fleshly jaws seize on her delicate and ethereal wings; horror-struck, she hides her face in her hands, whilst these impure monsters wind their hair repeatedly round her light form, and by constantly relaxing and contracting themselves, cruelly sport with her faint-hearted despondency. But if she should succeed, though with impaired flight, to struggle away from her tormentors, then these phantoms, which are rooted in the sarcophagus itself, would be unable to follow her, and those words of consolation would have to be fulfilled, "The terrors of the grave shall not overcome thy soul."—Whether, therefore, we regard the originality of the invention, or the perfect keeping of the allegory, this design will still remain one of the happiest creations of genius and art. The mind that willingly turns its thoughts upon what is serious in life, cannot easily remain unmoved by the deep meaning of the idea here represented; while many a presumptuous spirit, beholding *Peace* already in Satan's hands, *Innocency* gone, *doubts* urgent, and the assured prospect that the bold game itself must be lost if *Religion* be sacrificed, may yet cast a searching look upon what is passing within himself. Above all, would we draw the thoughts of woman to this design: partly because, as the high heavens are most perfectly reflected in the tranquil mirror of the waters, so is all that is elevated most purely and gladly reflected from her tranquil spirit; and partly, too, because the delicate and spiritual wings of many a gentle Psyche, are wasted away and devoured by the loathsome phantoms which have wound about them. To all, then, and especially to each suffering Psyche, may this image declare aloud that all sufferings are earthly and transient; and that by a quiet patience they may yet struggle upward to a peace and happiness to which their tormentors can never follow.

For the Churchman.

CHANTING.

It appears to me, that chanting is the most beautiful kind of vocal music, when it is rightly performed.

There is no style of singing more simple, more favorable for expressing the emotions of the heart, and more calculated to inspire feelings of devotion, than this method of singing the praises of Him who looketh within; and to whom the mere sacrifice of the lips is as empty and ineffectual as a sounding brass or a tinkling cymbal.

Moreover, chanting approaches nearest to the ancient kind of psalmody, and however other things may advance with the age, yet there is ample reason for believing that the worship of Almighty God was purest and best in its earliest times. This sentiment amounts to more than theory, for it is confirmed by experience, and to be convinced of it we only need examine into the manner in which the primitive Church offered up her tribute of praise, of prayer, and of thanksgiving, and to compare it with the present, and it will suffice.

Without doubt, the manner of performing the public ordinances of religion is of considerable importance, for the effect which they are designed to produce, is in a great measure lost when they are disposed of with carelessness and indifference by those who take the lead in them, and whose duty it is to qualify themselves for the work.

But we find that public worship is generally exceedingly deficient, and especially the musical part of it. (I am now speaking as to the outward form, for every body will admit that there is a lamentable defect in the "inward spiritual grace.") It becomes those, therefore, to whom God hath given vocal and instrumental powers, to inquire and examine what is the mode of "singing psalms, and hymns, and spiritual songs," so as to "make melody in the heart unto the Lord." We will then spend a few moments in the investigation of the subject, and see whether, upon rational principles, we cannot come at the truth.

Now in chants there are two parts, one of which is called the Recitative, and the other the Cadence. The Recitative is a number of words to be sung without strict reference to time; but the Cadence is to be sung with a regular motion or beat. For instance, in the chant called Cantate Domino, the words, "Let the floods clap their hands, and let the hills be joyful together be-" are all included in the Recitative: and the words, "fore the Lord," are in the Cadence. These should be sung with energy and forcible expression, as a correct and eloquent reader would utter them, not so slow as to destroy their spirit and render them dull, nor so fast as to be unintelligible and indistinct to the listeners. Which hasty and confused style of singing may be proper enough for chorus singers in a comic opera, but it is not suitable to those who sound the praises of God "in the great congregation," and whose end should be to raise the thoughts above, and fix them on heavenly things.

There is a class of vocalists, who, in chanting, sing the first part, or recitative, with the greatest rapidity and violence, and the last part, or cadence, in the slowest kind of time, making the one an indistinct and unintelligible jargon, and the other a perfect drawl. In this manner they would sing the words which were given above as an example. The reason which they assign for so doing, is this: They say that the words, "Let the floods clap their hands, and let the hills be joyful together be-" are all set to one note, namely, a semibreve, or whole note; and that the words, "fore thee," are each set to minims, or half notes, and also the following word, "Lord," is set to a whole note, as the first are. So, in carrying out their principle, they would be as long in singing the two syllables, "fore the," as they are in singing the words going before, which contain seventeen syllables, and they would dwell equally as long upon the word "Lord," for that is set to the same note, which is appropriated to the first seventeen syllables.

But to convince these minstrels of their error, I would advise them to put their theory strictly into practice, and to sing the chants just according to their notion, keeping such time as they pronounce to be correct; and I do not hesitate to say that they would cause an universal burst of laughter throughout the congregation, for it would be impossible for any person of sense to check his risibility at a thing so superlatively ridiculous.

From what has been said, I think we may reasonably conclude, that the words in the chants were never intended and ought not to be sung exactly in the measure of the notes to which they are set; for it would be doing violence to, rather than furthering, devotional feeling. The question, how they should be sung, yet remains to be answered, which we think may be correctly done in few words. Those Psalms of David which we denominate chants, mostly consist of expressions of sublimity and awe, of lively praise, of gratitude and admiration, and are couched in correspondent language, which is strong and emphatic. They should be sung with energy and with life. The utterance of the words should be clear and distinct. The intonations of the voice should convey their true sentiment, and emphasis should be made in its proper place, not on unimportant words, such as prepositions and conjunctions, but on such words as are most striking and prominent; or, in short, the words contained in the recitative part should be sung no faster nor slower than a good reader would utter them, and those in the cadence should be sung as nearly as possible in the same time with the words of the recitative, only with this difference, that a regular motion or beat should be observed in the cadence, but not in the recitative.

D. W.

EPISCOPAL HIGH SCHOOL OF VIRGINIA.

The School is under the sanction and control of the Convention of the Episcopal Church in the Diocese; and under the supervision and direction of the Board of Trustees of the Theological Seminary of Virginia, of which the Bishop and Assistant Bishop are ex officio members. It is also located within a very short distance of the Seminary, the literary and religious influence of which is designed to be brought to bear incidentally upon the character of the School. Thus is its character secured as the "Episcopal High School of Virginia;" and thus is given to the Episcopal and general public, the surest pledge which can be given, that faithful efforts shall be made to ensure the great object which has been stated—as the chief one of the School.

The special direction and management of the Institution are, however, committed to one individual, to whom is intrusted full discretion, and who is charged with abundant responsibility for conducting it with zeal, energy, and prudence. His is the privilege and duty of selecting his assistants—which must be, however, in numbers, character, and ability, satisfactory to the Trustees. And the whole Institution, consisting of the Principal and his family, the assistant officers, and the students, is constituted as one family, of which the Principal is head.

Under this arrangement, free and affectionate intercourse is cultivated between pupils and instructors, and the wholesome restraints of virtuous domestic life are mingled with the sterner offices of authority, much, it is believed, to the benefit of youth.

The School has been in operation one year, during which period a kind Providence has signally favored it with his blessing. For the next year, ample provision has been made for receiving about eighty scholars. The full number is already engaged: and pious officers to share the duties of instruction and government, are provided, fully adequate in numbers, and it is hoped, in learning, ability and fidelity, to promote in all respects the high purposes of the School.

The course of instruction is designed to extend as far as the usual limits of academical training, embracing the common elements for students less advanced, and the higher divisions of classical and scientific learning for the more mature and the more gifted. To prepare such as may subsequently prefer it for a profitable entrance upon the highest college studies—and in most cases to supersede altogether the necessity for seeking elsewhere a complete education.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 12, 1840.

Bishop Chase.—We are happy to announce the arrival of Bishop Chase in our city, in the prosecution of his designs in behalf of Jubilee College. The sacrifices and labors of this devoted and remarkable man are well known to our readers, and will secure for him, we trust, from the Churchmen of New York, a full measure of the sympathy and encouragement which he has received in his recent tour, from other sections of the Church. His zeal and self-denial every where awaken respect, and together with the real importance of his enterprize to the best interests of Education and the Church, have called forth generous benefactions in favor of the cause which he pleads. Ten thousand dollars have been already raised for the buildings of Jubilee College, ten thousand more for the South Carolina professorship, two thousand for the Philadelphia professorship, two thousand five hundred for the New York State professorship, five thousand for the New England professorship, besides 160 acres of land given by a gentleman of Washington city. Fifty thousand dollars is the sum which Bishop Chase regards as necessary to secure the permanent foundation of Jubilee College. Of this sum it will be seen that twenty thousand dollars are yet to be furnished. It remains for New York to crown the enterprize with success. We shall revert to the subject in our next.

PERSECUTION OF THE JEWS AT DAMASCUS.

The facts stated in our last have suggested a few reflections which our limits did not then allow us to express.

From the earliest records of the Christian Church we have reason to believe that when the Messiah came, and the nature of his mission was duly promulged, the candid and virtuous portion of the Jewish nation came out pure from the trial, and embraced the gospel of salvation. The remnant of the nation, however, remarkable beyond any former time for their vices, turned from the call to repentance, and continued to blaspheme Him whom they had helped to crucify. These, while they retained their nationality, were, for their guilt and obstinacy in rejecting the Messiah, rejected in turn of God, and doomed to behold the profanation and destruction of their city and temple, and to become homeless wanderers in strange and distant lands. The Gentiles, who turned from their idols to receive, on faith and repentance, remission of sins through the blood of the everlasting covenant, were admitted by the authorized ambassadors of the Messiah into the one perpetual Church, and chosen in place of the apostate Jews to be the peculiar people of God. Both the election and rejection, however, had respect to bodies or societies of men, leaving individuals, as such, responsible for the advantages which they respectively possessed, and which He, who governs the world with boundless compassion and wisdom, and who is ever present with all his creatures in proportion as their capacities enable them to receive Him, saw to be most conducive to their present and eternal good. That the election of the Gentiles collectively left them free as individuals to abuse the privileges which their election conferred, has been mournfully evinced by the lives of thousands, who by their obstinate impenitence and guilt have obliterated the seal which their baptism impressed. That the judicial rejection of the Jews as a nation has left them free as individuals to secure their temporal prosperity, is apparent from the fact that their wealth has passed into a proverb in all nations, and exposed them to the cupidity of unprincipled Christians: and that He who has never in any nation left himself without a witness, has been present even with his rejected people, and ready to bless them individually in proportion as they looked to him for favor and protection, is evident from the examples of piety, resignation and fidelity which have in every age shed the gleams of light over their clouds of national delinquency. "Is the world," says Mr. Noah, "disposed to look into the character of modern Jews? Go into their domicils—see them surrounded by their household gods—mark the affection that reigns among them—that protection universally afforded to each other as friends and brethren—that reverence for parents—that love for each other—that kindness in sickness—that respect in death. Mark the fidelity and devotion to their holy and ancient faith under every vicissitude, every privation. Go into the alms-houses and charitable institutions of the city, and you find no Jews there. Look into the proceedings of our courts of justice, and mark how few there are chargeable with crime, and above all, the crime of murder."[*] Such deeds proceed not from our corrupt nature, but from that Holy Spirit who is the fountain of goodness. "Every good and every perfect gift," says an apostle, "is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."

National sins are visited with national calamities, in which the good and the wicked are alike involved. In this world it cannot be otherwise; and hence we look to the judgment to come for the just distribution of happiness or misery to men, considered in their individual capacities, for the deeds done in the body. The general operations of Providence, therefore, are not designed to afford us a rule by which to estimate individual character. The prophet who upbraided the tribes of Israel with their defection was assured that "seven (used indefinitely for many) thousand were left who had not bowed the knee to Baal;" and the Christian Church with its elect people gathered into the kingdom of heaven from the four corners of the earth, is compared by its divine Head to a net which contains fishes both bad and good.

Such considerations should restrain every tendency to pride and censoriousness in the enjoyment of heavenly blessings, and teach us to respect personal piety and worth, and to sympathize with personal sorrows in what people or nation soever they may be found. The original rejection of the unbelieving Jews may have been, even to them, a dispensation of mercy, as it was most surely of justice; for we know not that a further demonstration of goodness might not have provoked on their part a blacker aggravation of guilt. The continued rejection of their posterity has been made subservient to wise and merciful purposes, among which the confirmation, as by a standing miracle, of prophetic truth and of divine interposition in human affairs, and the wider dissemination of the knowledge of the unity and the moral attributes of the true God, are apparent. Nor can it be shown that their rejection has been productive of injury, even on Christian principles, to the most suffering or worthy among them; not to the most suffering, for who that sees not the future life as well as the present, will hazard the assertion? not to the most worthy, for who that knows not, as none but God can know, the exact constitutions of their minds, will venture to affirm that any other probation than precisely that which was assigned to them would have been fitted to produce in them the tempers and virtues which attract our esteem?

But if the rejection of the Jews as a nation should not excite in us hostility towards them as individuals, much less should their expected restoration as a people fail to inspire us with a sympathy in their prospects. On this point, indeed, the Christian has an interest scarcely less profound than the Jew; the word of prophecy is at stake; and though the precise meaning of the prediction and the mode of its fulfilment are as yet in a measure veiled from our view, yet do we look forward to some great change, which, when it has transpired, will develop and complete the prophecy, and furnish the nations with another signal confirmation of Revealed Truth. The apostate Jews, the deluded Mahometans, the benighted Heathen, are yet to be reclaimed and awakened, and reduced to the sceptre of the Messiah.

In what way the event is to be brought about, whether by miracles or by the operation of secondary causes, by the literal or spiritual fulfilment of the prophetic page, must be left for time to unfold. While men possess their souls in patient and watchful obedience to the truth, little good can come from the agitation of such questions. Nevertheless, we cannot be uninterested observers of events. The forcible expulsion of the Infidels from the Holy Land was the dictate of human presumption, and the impatient anticipation was checked, and the proud imagining cast down. God moves in the still small voice. The most trifling incident or the humblest instrument may pave the way for the accomplishment of the greatest ends. The persecution of the Jews at Damascus may pass away and be forgotten; still our attention cannot but be powerfully arrested by the fact that a circumstance so insignificant in itself—we allude to the original accusation—should have awakened the attention of the world, and procured the interposition of civilized Christian nations in both hemispheres, in behalf of a people whose fortunes, from the creation of man, it has been the province of prophecy to predict, and of history to record.

But whether these, and some similar occurrences which are not unworthy of note, and which seem at least to betoken an unusual state of watchfulness and expectation, be in truth, what to some they seem, the shadows of greater things to come, the interest recently manifested has another aspect, which inspires gratitude for the present and hope for the future. It assures us of the melioration of the human character, and the enlargement of human sympathies. Time was when Europe was the scene and her crowned heads the actors in such tragedies as have been enacted at Syria, and when a spurious Christianity directed the engines of persecution against the Jew, and curled upon him the lip of contumely and scorn. But these days are past; man owns man for his brother, and Christendom lifts her united voice to expostulate with the oppressor, and redress the wrongs of the oppressed. Let us be thankful for the contrast, and cherish the hope that every succeeding generation may be instructed by the errors of the past, and taught to apply the principles of divine truth to their legitimate end, in developing the beauties of humanity and diffusing the charities of life.

[*] Dr. M'Caul, of Trinity College, Dublin, who has lately published a pamphlet, entitled "Reasons for believing that the charge lately revived against the Jewish people is a baseless falsehood," remarks, "Nineteen years of intimate acquaintance with Israelites, and study of their literature, have produced in me a profound respect for their genius, their kindness of heart, their preference for learning and religion, before wealth and luxury. Never was a people more misunderstood and misrepresented than the Jews. I confess, that from the Bible, I had learned to regard them with awe. A nearer approach has taught me to look upon them with respect and affection."

PROVISION FOR THE EPISCOPATE.

Among the subjects brought before the late Convention of Ohio, was the inadequacy of the provision for the maintenance of the bishop of the diocese. For the year which expired just previously to the meeting of the Convention, the bishop had received only $400 of his salary, and half of that was not paid till during the Convention. The bishop, as is further stated in the Gambier Observer, while the diocese was in arrears to him to the amount of sixteen hundred dollars, had been driven to the humiliating necessity of soliciting loans in other dioceses, and of receiving through the kind offices of personal friends in his former parochial connexion in the East, the means of furnishing his family with food and clothing. All this time a large number of the parishes of his diocese had contributed to this object *not one cent*. The Convention resolved that the arrears and the salary for the coming year should be paid without delay. It is exceedingly mortifying to record delinquencies of this kind, and we earnestly hope that the diocese of Ohio will retrieve its credit. Such violations of promise, to say nothing of the dishonor they reflect on the cause of religion and the Church, are a stigma upon the moral honesty of the community in which they occur.

As apposite to the general subject, and presenting correct views of it in a striking light, we annex a remarkable speech of Sir Benjamin Rudyer, delivered in the House of Commons in the reign of Charles I., the celebrated Mr. Pym in the chair.

"Mr. Pym: I did not think to have spoken again to this bill, because I was willing to believe that the forwardness of this committee would have prevented me: but now I do hold myself bound to speak, and to speak in earnest.

"In the first year of the king and the second convention, I first moved for the increase and enlargement of poor ministers' livings: I showed how necessary it was to be done; how shameful it was that it had been so long neglected: this was also commended to the House by his majesty. There was then, as now, many accusations in the House against scandalous ministers; I was bold to tell the House that there were scandalous livings too, which were much the cause of the other; livings of five marks and five pounds a year; that men of worth and parts would not be muzzled up to such pittances; that there were some places in England which were scarce in Christendom, where God was little better known than among the Indians. I exampled it in the uttermost parts of the north, where the prayers of the common people are more like spells and charms than devotions. The same blindness and ignorance is in divers parts of Wales, which many of that country do both know and lament.

"I declared also, that to plant good ministers in good livings, was the strongest and surest means to establish true religion; that it would prevail more against Papistry than the making of new laws or executing of old; that it would counterwork court-connivance and lukewarm accommodation; that though the calling of ministers be never so glorious *within*, yet outward poverty will bring contempt upon them, especially among those who measure men by the *acre*, and weigh them by the *pound*, which indeed is the greater part of men.

"Mr. Pym, I cannot but testify how being in Germany, I was exceedingly scandalized to see the poor stipendiary ministers of the Reformed Churches there despised and neglected by reason of their poverty, being otherwise very grave and learned men. I am afraid that is a part of the burden of Germany which ought to be a warning to us. I have heard many objections and difficulties even to impossibilities against this bill. To him that is unwilling to go, there is ever a bear or a lion in the way. First let us make ourselves willing, then will the way be easy and safe enough. I have observed that we are all very eager and fierce against Papistry, against scandalous ministers, and against things which are not within our power. I shall be glad to see that we do delight as well in rewarding as in furnishing, and in undertaking matters within our reach, as this is absolutely within our power. Our own duty is next, (nearest,) and other men's is farther off.

"I do not speak this that I do mislike the destroying and pulling down of that which is ill; but then let us be as earnest to plant and build up that which is *good* in the room of it. For why should we be desolate? The best and nearest way to dispel darkness, and the deeds thereof, is to let in light. We say that day breaks, but no man ever heard the voice of it. God comes in the *still voice*; let us quickly mend our candlesticks, and we cannot want light. I am afraid this backwardness of ours will give our adversaries [Papists] occasion to say, that we choose our religion because it is the cheaper of the two; that we would willingly *serve* God with somewhat that should *cost* us *nought*.

"Believe me, Mr. Pym, he that thinks to save any thing by religion but his soul, will be a terrible loser in the end. We *sow sparingly*, that is the reason we *reap* so *sparingly*, and have no more fruit. Methinks whosoever hates Papistry, should by the same rule hate covetousness; for that is idolatry too. I never like hot professions and cold actions. Such a heat is rather the heat of distemper and disease, than of life and saving health.

"For scandalous ministers, there is no man shall be more sincerely forward to have them punished than I will be. When *salt has lost its savor*, let it be *cast out* upon the unsavory place, *the dunghill*. But, sir, let us deal with them, as God hath dealt with us. God, before he made man, he made the world, a handsome place to dwell in. So let us provide them competent livings, and then punish them in God's name: but till then, scandalous livings cannot but have scandalous ministers. It shall ever be a rule to me, that when the Church and Commonwealth are both of one religion, it is comely and decent that the outward splendor of the Church should hold a proportion and participate with the prosperity of the temporal estate: for why should we dwell in *houses of cedar, and suffer God to dwell in skins?*"

In the conclusion of the speech, (which may be seen in Collier, vol. ii. p. 743, 744,) the speaker mentions, to the honor of King James and of Scotland, (a country, he remarks, "not so rich as ours, yet richer in their affections to religion,") that within the space of one year he caused churches to be planted through all Scotland and the borders, worth thirty pounds a year apiece, with a house and some glebe belonging to them; a liberal provision, considering the value of money in those days. The measure here mentioned is no less worthy of adoption than are the general sentiments of the speech. No church should be considered as complete without its "house" for the residence of the clergyman. When this is done, much is done towards the maintenance of a clergyman; and such a provision, it should be remembered, is not merely for the particular clergyman who happens at the moment to be the incumbent of the parish, but for the church and for the country in perpetuity. Viewed in this light, the clergy themselves may with propriety press the duty of such provision on their congregations; and indeed it may be questioned whether they are not culpable in omitting to do so. Few things, we believe, would more effectually promote the growth and permanency of religion than the gift of a parsonage and glebe to be annexed inalienably to the Church; we say inalienably, in order that vestries may not have the power which in some cases they have exercised to the injury of the Church, of alienating such property to answer some temporary exigency.

We could wish that the subject might excite more attention, not only in Ohio, but in every other diocese; and that decent provision might be made not only for our bishops, who from the eminence of their station are less likely to suffer, but also for our clergy; and that the foundation might be laid broad and deep, and provision made not so much for the sake of the present incumbents of dioceses and parishes, as for the permanent interest of the country and the people; (for scandalous livings, as is argued above, are apt in the long run to beget scandalous ministers, and scandalous ministers give an awful impulse to the growth of scandalous people.) Until this is done, to borrow another expression from Sir Benjamin Rudyer, "Although Christian religion be planted generally in this country, yet we shall scarce think this a Christian Commonwealth;" nor the religious portion of the community exonerated from the charge of "hot professions and cold actions;" of hating popery, or some other idol whose hatred costs nothing, more than covetousness; of choosing their religion for its cheapness; and of thinking to save by it something besides their own souls.

HYMNUS MATUTINUS.

It is impossible to conceive of any creatures, earthly or unearthly, carnal or spiritual, who are more eager to seize or merciless to pursue, *per fas et nefas*, the least thing that may be tortured to their advantage, than the conductors of the Romanist press in our country. They are always ready for battle, unless on the eve of discomfiture they chance to discover that controversy, as the Catholic Herald once gravely assured us, brings no "interior peace" to the soul. It is impossible for a Protestant Journalist to give utterance to an honest conviction of his heart, touching however remotely what he believes to be the corruptions of their communion, without exposing himself not only to their wrath, but to their abuse. We are disposed to make liberal allowance for their trials; but really, where provocations are not intended, we see not why they should be forward to take them; or having taken, why they should not at least repel them with courtesy.

These remarks have been prompted by a long article in the Catholic Register under the head of "Hymnus Matutinus." This hymn was inserted in our paper without due credit to its source, the Breviary, an omission which every Catholic must regret, but of which no Romanist had any exclusive reason to complain. But here was a chance to produce or strengthen the popular impression, that the beauties of the Catholic, were of right the property of the Roman Church, and accordingly the Romanist affects indignation that *his* Church is defrauded of her rights. The Rev. brother who supplied our place during our absence, was prompt to give the desired credit to the Breviary, but in doing so alluded to this venerable monument of the Catholic Church as containing "idolatrous rubbish." Here was a chance too good to be lost, for Mr. "C. C. P." to flourish forth the assurance, that "there is too much freedom in this country, too much light in this age" for *him* "to be willing to be bound down or condemned to darkness, *even by the Editor of the Churchman!*" (Very true, Mr. "C. C. P.," fly away then to light and freedom; there is room enough in the world both for thee and me!) The unguarded expression was promptly retracted by its author; a course which would have been satisfactory to a courteous and generous mind, but of which Mr. "C. C. P.," with more of the temper of Maynooth than we supposed him to possess, can only remark, that "the apology is very lame indeed," and "the *amende honorable* is extorted by mere shame!"

Whether the invocation of saints be an idolatrous as well as an unscriptural practice, is a question on which there has prevailed among Protestants a difference of opinion; but they who hold the affirmative are not to be deterred from an expression of their opinion, especially when no aggression is designed, by the exclamations and complaints of those who have parted with their Christian liberty, and subjected themselves to a yoke which obliges them, under the peril of damnation, to a practice which, to say the very least, the Scriptures nowhere require as necessary to salvation. The Catholic Register quotes with complacency the language of Bishop Montague, who, strange to say! does not deny that the departed, as well as living, saints are mediators of prayer and intercession, and who assures us that such is the voice of antiquity. The belief that departed saints intercede for us, is one thing; the determination of who are beatified, and who not, even if given to man to know, is another thing; the propriety of invoking them in prayer, is yet another, and the necessity of doing so under pain of damnation, is a still further consideration. Bishop Montague affirms nothing positively, but is content to say of the practice, in its least questionable examples, that "it is *no impiety*." Thus much for the concession of a man who was driven, in the sober judgment of his best friends, beyond the path of moderation, by the rabid assaults of the Puritans.[*] In the bill of indictment brought against Bishop Montague by the House of Commons, we find the italicized expression in the quotation of the Register specified as one of the items of the charge—the Puritans themselves, it would seem, having too much sense to designate the rest of the language as distinctively Popish. We subjoin the entire quotation as we find it in the Register, thankful that we are submitting it to readers who cannot be compelled either by the tyranny of Rome to adopt, or by the tyranny of Geneva to abjure it. With the opinions of Luther and Œcolampadius, we have no immediate concern.

OPINION OF DR. MONTAGUE.

"I do not deny but the saints are mediators, as they are called, of prayer and intercession, and for all in general. They interpose with God by their supplications, and mediate by their prayers."—*Antidote*, page 20.

"This is the common voice with general concurrence, without contradiction of reverend and learned antiquity, for aught I could ever read or understand: and I see no cause or reason to dissent from them, touching intercession of this kind."—*On the Invocation of Saints*, page 103.

"Indeed, I grant Christ is not wronged in his mediation. It is *no impiety* to say, as they do: Holy Mary, pray for me; holy Peter, pray for me."—*Ib.*, page 118.

[*] Montague's *Appello Cæsarem* was suppressed by order of Charles I., and a pardon granted to the author for his errors in speaking, writing, or printing, during Abbot's suspension, and when Laud's influence was predominant at Court. He was, however, promoted to the see of Chichester. His confirmation (a form which preceded the consecration of bishops) was interrupted by a turbulent fellow, one Jones, a bookseller, who charged him "with Popery, Arminianism, and other heterodoxies, for which his books had been censured by Parliament." The exception being defeated on the ground of informality, the confirmation proceeded, "and to set Montague out of the reach of these cavils, he was consecrated two days after at Croyden."—*See Collier.*

Guide to the Church.—In answer to inquiries which have been and are frequently made of us respecting the Church by persons who are strangers to her distinctive principles, we beg to direct attention to "A Guide to the Church," published by the late Dr. Daubeny. Few modern authors have written on the nature and polity of the Church with greater clearness and cogency, or compressed more valuable matter in a shorter compass. Having frequently lent the book, and thus had practical proof of the satisfaction which it affords to inquirers, we have concluded to publish its leading essays, with such slight alterations and curtailments as divest it of local allusions, and adapt it to a periodical journal. The introductory discourse will be found on our first page.

The Bishop of the Diocese, in a letter of the 9th inst., remarks, "I have never had a more laborious visitation, even before the division, than this year."

City Mission.—Rev. Benjamin Evans, of North Salem, has received and accepted the appointment of missionary at large for this city, and has entered upon the duties of his station. His residence is No. 7 Third Avenue.

Bishop Chase is expected to preach to-morrow, (Sept. 13th,) in St. Paul's Chapel in the morning, and in the Church of the Annunciation in the afternoon, in reference to his mission and the state of religion generally in the West.

We have received the Catalogue of the Professors, &c., of St. Paul's College and the Grammar School connected with it. The pamphlet contains the Act of Incorporation, Constitution of the College, Board of Visiters, Course of Studies, &c.

Dickenson College.—We have received a catalogue of the officers and students of this institution from its foundation to the present year. Among the names are many that have attained to eminence.

Kemper College.—We are pleased to see by the Episcopal Recorder, that a favorable impression has been produced by a late public examination of the students in Kemper College. A writer in the St. Louis Daily Bulletin speaks in high terms of the excellent spirit which prevails in the institution, and of the ability with which the examinations were conducted and sustained. In addition to the Rev. President Crane and the Faculty and Trustees of the College, a large number of visiters, including several literary and scientific gentlemen, were present. Professor Corbin and Mr. Morse, graduates of Yale College, have charge respectively of the Classical and Mathematical departments. The College is situated on high ground, in a very healthy position, about five miles from St. Louis. Two additional buildings are now erecting, to be finished in the course of the year, which will afford accommodations to a large number of students. It is exceedingly gratifying to the friends of the Church in the East, to hear of such proofs of her prosperity in the West, and we hope that the facts which we have stated may stimulate our readers to renewed interest and increased benefactions in behalf of this important institution.

The Rev. Dr. Freeman has resigned the rectorship of Christ Church, Raleigh, N. C. The resignation has led to an exchange of sentiment between the vestry and their late rector, touching the lawfulness and propriety of participation in "dancing parties," balls, theatres, and amusements of a like nature. The want of unanimity on this subject between himself and his communicants, and the consequent obstruction to his usefulness, especially in training the young to a high standard of Christian character, are the reasons which Dr. Freeman assigns for his resignation. We shall publish in our next the letter of the rector, together with the reply of the vestry. The "Appendix" is also received.

The Rev. Albert D. Trüver, Deacon, having accepted the charge of St. Stephen's Church, East Haddam, Ct., requests to have all communications directed accordingly.

The Rev. Dr. Elliot has resigned his professorship and chaplaincy in the South Carolina College, and accepted the call to the Episcopate of Georgia. Dr. Elliot, however, will continue to discharge the duties of his professorship until the first of January.

A correspondent would call attention to Nos. VIII. and IX. of the Appendix to the Journal of our last diocesan Convention. We shall endeavor to insert them in our next.

☞ We are requested to direct attention to the notice of the Fair at Tarry-Town.

Public Cemeteries.—The remarks in another column on funerals and burial grounds are worthy of perusal, though applicable chiefly to the country. In the city, each particular church cannot have its own ground, but we confess we sympathize with our late correspondent, who desires that the Church, as such, should have consecrated ground of her own for this holy purpose. We have been favored lately with a circular from the officers of the Greenwood Cemetery, who with commendable zeal are pressing this subject on the attention of their fellow citizens. In this circular we find the following remarks of Judge Story, which are alike correct in sentiment and eloquent in expression.

"Why should we measure out a narrow portion of earth for our grave-yards, in the midst of our cities, and heap the dead upon each other, with a cold calculating parsimony—disturbing *their* ashes, and wounding the sensibilities of the living? Why should we expose our burying-grounds to the broad glare of day, to the unfeeling gaze of the idler, to the noisy press of business, to the discordant shouts of merriment, or to the baleful visitations of the dissolute? Why should we bar up their approaches against real mourners, whose delicacy would shrink from observation, but whose tenderness would be soothed by secret visits to the grave, and holding converse there with their departed joys?

"Our Cemeteries, rightly selected and properly arranged, may be made subservient to some of the highest purposes of religion and human duty. They may preach lessons to which none may refuse to listen, and which all that live must hear. Truths may be there felt and taught in the silence of our meditations, more persuasive and more enduring than ever flowed from human lips.

"Who that should deposite in shades like these the remains of a beloved friend, would not feel a secret pleasure in the thought, that the simple inscription to his worth, would receive the passing tribute of a sigh from thousands of kindred hearts? That the stranger and the traveller would linger on the spot with a feeling of reverence? That they, the very mourners themselves, when they should revisit it, would find there the verdant sod, the fragrant flower, and the breezy shade? That they might there, unseen, except of God, offer up their prayers, or indulge the luxury of grief?

"There is a growing sense in the community of the inconveniences and painful associations, not to speak of the unhealthiness, of interments beneath our Churches. The tide which is flowing with such steady and widening current into our metropolis, not only forbids the enlargement of the common limits, but admonishes us of the increasing dangers to the ashes of the dead, from its disturbing movements. Already the church yards are closing against the admission of new incumbents, and begin to exhibit the sad spectacle of promiscuous ruins and intermingled graves. We are therefore but anticipating at the present moment, the desires, nay, the *necessities* of the next generation. We are but exercising a decent anxiety to secure an inviolable home for ourselves and for our posterity."

TO CORRESPONDENTS.

"M. N. M." in our next.

An article on Female Education, from an old subscriber, shall receive attention in our next.

SUMMARY.

Bishop Doane.—The London Christian Remembrancer for June notices with strong expressions of gratification, the Journal of the Annual Convention of New Jersey for 1839, together with the Bishop's Charge, and his address on Confirmation. The Remembrancer occupies a number of pages with remarks upon these pamphlets, and extracts from them, which are introduced in the following manner:

"The name of Bishop Doane is well known, and highly respected; and whatever comes before us with the sanction of his authority, is well entitled to attention.

"A member of the Church of England, in particular, will look with great interest to the proceedings of a public nature connected with the kindred Church in America; he will sympathize with it in its difficulties, and rejoice in its exertions and success; not on the low principles which sectarian prejudice may assign to him, but on high and sacred grounds; because he believes it to be built on the foundation of the apostles, and under the blessing of God, to be a most effective instrument in spreading abroad the knowledge of salvation, and maintaining and perpetuating the faith of the Gospel."

The following extract is rather diffuse; but having found it in type on return to the city, we submit it to the reader.

From the Christian Witness.

THE BISHOP'S VISIT TO MAINE.

The visitation of our venerable and beloved diocesan was commenced at Saco, on Wednesday the 5th inst. The rite of confirmation was administered to one person. Our brother occupying that post, has been afflicted for some time past with a diseased throat, which has prevented the abundance of labor which his heart dictated, and to this fact it is doubtless owing that no more came forward in the interesting ordinance of confirmation.

On Thursday, the 6th, the bishop, accompanied by the Rev. S. Nash, of Saco, arrived in Portland, and preached in the evening to an attentive congregation, upon the excuses which are commonly urged against making a profession of religion. It was a sermon marked, as all his sermons are, by soundness of argument and perfect simplicity of style. How often have his presbyters been led to ask, when listening to his clear instructions, "Why cannot I present the truth thus simply?" There is a fund of instruction in the answer to this question. Let it not be lost.

On Friday morning the Rev. E. M. P. Wells arrived, and, at the bishop's request, preached at half-past ten o'clock to a respectable congregation, from Rom. ii. 4—"The goodness of God leadeth thee to repentance." The goodness of God, as manifested in the bestowal of "all the blessings of this life," but above all, in the gift of his Son,—the means of grace, and the hope of glory,—were strikingly set forth as all-sufficient to *lead* men to the exercise of unfeigned repentance. The solemn earnestness and affectionate faithfulness of the preacher carried, we doubt not, the truths which he uttered to the hearts of those who heard him.

In the evening, after prayers by the Rev. Mr. Wells, the bishop preached upon the subject of confirmation. The hall, in which the parish of St. Stephen now worship, was crowded to excess, and we believe that many, who had previously known little of the authority upon which the Church has acted in retaining this rite, were led to give it a higher place in their estimation than it had ever before occupied. After sermon, the Bishop confirmed forty-one persons. More than thirty of these have already been admitted to the communion, and the rest only wait an opportunity. All, with one or two exceptions, are the subjects of a recent gracious outpouring of God's Spirit upon this people. It was a heart-cheering sight to behold so many approaching the altar of their God, to renew, to ratify and confirm the solemn dedication of themselvest o his service. Fourteen of the confirmed were males, mostly young men. In the warm outgushings of youthful affection, they have buckled on the armor of the Gospel, and nerved themselves for holy warfare; and in the years to come we have great confidence that they will quit themselves like men, and "remain Christ's faithful soldiers and servants unto their lives' end."

Never before have we felt so deeply that the cause of Episcopacy in Portland was *safe*. Ominous have been the signs—dark the clouds which have gathered around the battlements of the Episcopal Church in this beautiful city; but the clouds are rent, and the Sun of Righteousness is pouring down upon us his life-giving rays, and with deep humility would we trust that God, in his mercy, has ample blessings in store for this tried, but still true and devoted people.

On Saturday morning the Bishop left Portland, accompanied by the Rev. Mr. Wells and the Rev. Mr. Pratt, and at six o'clock on the evening of the same day arrived in Gardiner. Services were performed in the church by the Rev. Mr. Wells, and a sermon preached by the Rev. Mr. Pratt. On Sunday morning the Bishop preached, and confirmed five persons, and administered the communion. This parish is looking forward with great anxiety to the day when the Rev. Mr. Babcock shall enter upon his duties as their pastor. They are ready to receive him with warm hearts, and to co-operate with him in all his efforts to build up the cause of Christ.

In the afternoon the Bishop preached, confirmed nine, and administered the communion in Augusta. The prospects of the Church in this beautiful town are certainly most encouraging. With a prudent, devoted pastor, there will soon be built up, without doubt, a large and highly respectable Church.

The late arrivals from England, furnishing us with intelligence to the 3d of the present month, communicate what we may regard as the settlement of the Clergy Reserve Question. As the Bill before the Imperial Legislature has been framed, in a great degree, upon propositions made by the Archbishop of Canterbury and others of the highest authorities of the Established Church, and as in that shape it has finally passed the House of Commons, we cannot anticipate any serious opposition to it in the Lords,—nothing more, in short, than possibly a modification of some of the minor details of the measure.

We stated, a couple of weeks since, the substance of this Bill for the final adjustment of a tedious and harassing question; and although we are still at variance with some erroneous principles imbodied in that measure,—a permission, in the first place, to alienate to secular purposes what had been solemnly consecrated to the service of God, and the partial repudiation of what, as conscientious Christians and sound British subjects, we shall ever feel bound to contend for, namely, the principle of an Established Church,—yet it manifests a better respect for the interests and dignity of the Church of England than was at first contemplated, and so far we are thankful.

As it is, we shall countenance no new agitation upon the subject; but, as in the case of the Union of the Provinces, shall religiously strive to make the most of a defective measure.—*The Church.*

From the London Ecclesiastical Gazette.

PERSECUTION OF THE JEWS AT DAMASCUS AND RHODES.

The Bishop of Ripon, Lord Ashley, M. P., the Right Hon. Sir George H. Rose, M. P., and Sir Thomas Baring, Bart., waited upon Viscount Palmerston, in Downing street, with a memorial from the London Society for Promoting Christianity amongst the Jews, expressing in very strong and feeling language the deep sympathy of the members of the Society with the Jews of Damascus and Rhodes, for all the cruelty inflicted upon that inoffensive people, under charges as repugnant to the character and religion of the Jews, as it is revolting to the feelings of Christians.

Public business of a very urgent nature having prevented the interview taking place, Sir Thomas Baring, the president of the Society, transmitted the memorial to Viscount Palmerston, accompanied with a letter, stating, that whilst the friends of the London Society are anxious to promote the spiritual welfare of the people of Israel, they are deeply interested also for their temporal happiness; and the following is the very satisfactory answer received from the Foreign Secretary by desire of Viscount Palmerston:—

Foreign-office, May 30.

Sir,—I am directed by Viscount Palmerston to acknowledge the receipt of your letter of the 28th instant, enclosing a memorial from the Society for Promoting Christianity amongst the Jews, requesting the interference of Her Majesty's Government in behalf of the Jews who have recently been persecuted at Rhodes and at Damascus; and I am directed by his Lordship to express to you his great regret that an unexpected, but pressing, matter of public business prevented him from having the honor of receiving you and the other members of the deputation of the Society at the time he had appointed.

In reply to your letter, I am to state to you, that Her Majesty's Government will not fail to give their earnest attention to the matter to which the memorial enclosed in your letter relates; and the deputation may be assured that the influence of the British Government shall be exerted to persuade the Government at Constantinople and the Pasha of Egypt to make amends, if it be possible, to the unfortunate Jews who have suffered by the atrocities committed at Rhodes and at Damascus, and to take the necessary measures for preventing the recurrence of similar crimes.

Instructions to this effect were, indeed, sent some time ago to Lord Ponsonby and to Colonel Hodges, and a farther communication will immediately be addressed to them.

I am, Sir, your most obedient humble servant, J. Backhouse.

To Sir Thomas Baring, Bart., &c.

The following is a copy of the memorial referred to above:—

To the Right Hon. Viscount Palmerston, G. C. B., Her Majesty's Principal Secretary of State for the Department of Foreign Affairs.

The humble memorial of the Patron, Vice-Patrons, President, Vice-Presidents, and other members of the London Society for Promoting Christianity amongst the Jews.

Your memorialists beg leave most respectfully to state to your Lordship, that at a very numerous meeting of the friends of the above-mentioned Society, a resolution was proposed and unanimously passed:—

That this meeting have heard with deep regret of the cruel persecution of the Jews in Damascus and Rhodes, on account of the calumnious charge of using Gentile blood in the celebration of the Passover; that they desire thus publicly to express their deep sympathy with the Jewish nation on this occasion, and that a memorial be presented to Her Majesty's Government expressive of these sentiments, and respectfully soliciting its powerful interference in behalf of the oppressed Israelites.

Your memorialists, deploring with the strongest feelings of compassion, and deeply sympathizing with the inoffensive people of Israel, suffering under unmerited and cruel torment for a crime as abhorrent to the character and religion of the Jews as it is revolting to the feelings of Christians, earnestly entreat of Her Majesty's Government to exercise its merciful interposition and powerful influence, if not to obtain redress for the already afflicted, at least to prevent the recurrence of atrocities so dreadful, and secure protection for those who, under similar calumnies and false accusations, may be subjected to similar treatment.

Thomas Baring, President.

RESTORATION OF THE JEWS.

On more than one occasion we ave calledh attention to the signs, of one kind or another, by which the exiles of Israel are beginning to express their impatience for the accomplishment of the prophecies that point to their restoration; and the changes, physical and moral, which tend to the fulfilment of the promise. These are curious and worth attention; and more significant in their aggregation, and with reference to the character of the people in question, than those of our readers who have looked at them hastily and separately, may have been prepared to suspect. The Malta letters bring accounts from Syria, in which some curious particulars are given of Sir Moses Montefiore's proceedings, during his late visit to the Holy Land. We remember, rumors, which had currency some years ago, of the Jewish capitalist's (Rothschild) design to employ his wealth in the purchase of Jerusalem, as the seat of a kingdom, and bring back the tribes under his own guidance and sovereignty. If the scheme, amid its sublimity, savored sufficiently of the romantic to make the rumor suspicious, the positive acts of Sir Moses, at least exhibit an anxiety to gather together the wanderers in the neighborhood of their ancient home and future hopes, that they may await the events on the ground where they can best be made available to the fulfilment of the promise. During his pilgrimage, he sought his way to the hearts of his countrymen, by giving a talaris, (we believe about fifteen piastres,) to every Israelite; and having instituted strict inquiries respecting the various biblical antiquities on his way, and ascertained the amount of duty which the sacred places and villages paid to the Egyptian government to be about 64,000 purses, (a purse being equal to fifteen talaris,) he proposed to the Viceroy of Egypt, that he (Sir Moses) should pay this revenue out of his own pocket, as the price of that prince's permission to him to colonize all those places with the children of Israel. The offer has been, it is said, accepted, subject to the condition that the colony shall be considered national, and not under European protection.—*Atheneum.*

From the Catholic Register.

ENGLAND.

Professor Lee, of the University of Cambridge, has discovered a Syriac version of the books of Eusebius, which are wanted.—The antiquarians are rejoiced at such a discovery, which may prove of great utility in Theology.

Conversion.—On the 13th of June, Mr. Seltinski, a Jew, 33 years of age, Medical Doctor, a native of Wieliska in Poland, was baptized at Paris, and took the name of Joseph.

FRENCH TRANSLATION OF THE WORKS OF CONFUCIUS.

In the Annales de Philosophie et Chretienne of May last, we find an extract from a letter from Ton-king, of the Rev. M. Masson, member of the Society of Foreign Missions, stating that he has translated the works of Confucius into French. "The Chinese works," he says, "are not so atheistical as I heard they were in Europe, and we find that the ancient religion of the Chinese is the same with that of the Patriarchs. The dogmas of the existence of God and the immortality of the soul, are evidently taught. In a word, I believe it to be impossible for impiety to find any support in the Chinese books." As there there has never been any complete translation of the works of Confucius, the present one is anxiously expected.

ST. PHILIP NERI, AND THE ORATORIO.

It having been stated on our last summary of Ecclesiastical intelligence, that a successful attempt had been made in Rome to restore the musical meeting, for the cultivation of sacred music, established by Saint Philip Neri, about the middle of the 16th century, some account of this association may not be ill-timed. All the Italian writers on music agree that the sacred musical dramas entitled Oratorios, were originated by the Saint in question. San Felipo Neri was born in 1515, and was the founder of the congregation of the Priests of the Oratory, in Rome, in 1540.

"This illustrious man and eminent Saint was originally intended for a merchant, but was drawn by his vocation from commercial pursuits. Oratorio, in Italian, implies a small chapel, or particular part of a house, or church, where there is an altar. The spaces between the arches of Catholic churches are called oratorii, in English chapels. The congregation of the Oratory, established at Rome, and in some other cities of Italy, by St. Philip Neri, about 1558, originated in the conferences which this pious ecclesiastic held in his own chamber at Rome. The great number of persons who attended these meetings obliged St. Philip to request from the administrators of the church of San Girolamo della Carita, permission to hold those assemblies there, which was granted. In 1574 they were transferred to the church of the Florentines, and in 1583, to that of Santa Maria della Vallicella. By degrees this establishment spread itself over Italy, where it has still, or at least till very lately, had many houses. The members are not bound by any vows, and it appears that these fathers, wherever they have established themselves, have always entertained their congregations with excellent music.

"During the service, and after the sermon, it was usual for the Saint, among other pious exercises, in order to draw youth to Church, and keep them from secular amusements, to have hymns, psalms, and other spiritual songs, sung either in chorus, or by a favorite single voice, divided into two parts, the one performed before the sermon, the other after it.

"But though this devout practice was begun in so simple a manner, with only spiritual cantatas, or songs on moral subjects, in order to render the service still more attractive, some sacred story from Scripture was written in verse, and set by the first poets and musicians of the times. These being composed in dialogue, and rendered interesting to the congregation, such curiosity was excited by the performance of the first part, that there was no danger that during the sermon any of the congregation would retire, before they had heard the second. The subjects of these pieces were sometimes the Good Samaritan: sometimes Job and his Friends: the Prodigal Son, &c.—These, by the united excellencies of the composition, and the performance, brought this oratory into such repute, that the congregation became daily more and more numerous. And hence this species of sacred musical drama, wherever performed, in process of time obtained the general appellation of ORATORIO.

MARRIED,

On Tuesday last, at the Church of the Annunciation, by the Rev. Dr. Seabury, Mr. Edward L. Houghton, to Miss Julia R. Hoyt, daughter of Henry E. Hoyt, Esq., all of this city.

On Tuesday last, at the Church of the Annunciation, by the Rev. Dr. Seabury, Mr. Brutus R. Merrell, of Philadelphia, Pa., to Miss Electa M. Houghton, daughter of Edward Houghton, Jr., of this city.

At St. John's Chapel, on Friday morning, September 4th, by the Rev. Dr. Anthon, the Rev. J. A. Spencer, to Sarah J. E., daughter of Louis Loutrel, Esq., all of this city.

DIED,

In Walden, Orange county, N.Y., on the 5th inst, Ellizabeth, wife of George Welln, in the 40th year of her age.

CALENDAR.

SEPTEMBER.

13. 13th Sunday after Trinity.
16. Ember-Day.
18. Ember-Day.
19. Ember-Day.
20. 14th Sunday after Trinity.
21. St. Matthew.
27. 15th Sunday after Trinity.
29. St. Michael and All Angels' Day.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Sullivan County. Eleventh Sunday after Trinity, August 30, confirmed 17 in St. John's Church, Monticello.

Orange County. Wednesday, September 2, confirmed 1 in St. Andrew's Church, Walden.

Thursday, September 3, confirmed 27 in St. George's Church, Newburgh.

Dutchess County. Friday, September 4, confirmed 9 in St. Anna's Church, Fishkill Landing.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27 St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

DIOCESE OF NEW YORK.

ANNUAL CONVENTION.

Notice is hereby given, that the Annual Convention of the Diocese of New York will be held on Wednesday, the Thirtieth day of September, in St. Paul's Chapel in the city of New York, at Ten o'clock, A. M.

By order of the Bishop.

Benjamin I. Haight, *Secretary.*

⁂ The Utica Gospel Messenger will please copy the above notice.

☞ The Corporation for the Relief of the Widows and Orphans of Clergymen will hold their Annual meeting on Thursday, October 1, at 7 P. M., in St. Paul's Chapel.

S. Seabury, Secretary.

☞ The Utica Gospel Messenger will please copy the above notice.

ST. PAUL'S AND ST. JOHN'S CHAPELS.

On Sunday morning, (to-morrow,) collections will be made in aid of the funds of the *Protestant Episcopal Tract Society* at each of the chapels above named.

Since the anniversary, the society has added twelve valuable new Tracts to their collection, printed and purchased upwards of three million of pages, distributed and sold rising two million of pages.

In their endeavors to increase the usefulness of the Society, the Trustees find themselves much disappointed in the receipt of funds, which thus far has fallen materially short of last year's contributions; they are willing to hope the short time yet remaining before a report of their proceedings is to be published, will bring ample means to meet all their wants, and manifest the liberality of Episcopalians in supporting the institutions of their Church. Their generous donations are most respectfully solicited.

The Rectors of those congregations which have not assisted the operations of the Society the present year, are kindly intreated to afford their parishioners an opportunity of dispensing their bounty this month, on the last day of which the year terminates.

EDUCATION AND MISSIONARY BOARD.

An adjourned meeting of this Board will be held *this afternoon, (Saturday,) at the Protestant Episcopal Depository, 28 Ann Street, at 5 o'clock.* A full attendance of the members is important as well in relation to the general Board, as of particular interest in the concerns of the Education Board.

G. G. Van Wagenen, Secretary.

September 12, 1840.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

Collection in St. Peter's church, Rev Hugh Smith, D D, Rector, erroneously acknowledged to the P E T Society, $31 55. From the Ladies' Society of Christ Church, Rye, to constitute the Rev P S Chauncey, Rector, a life member, $25.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Collection in St. Paul's church, Tompkinsville, Rev William Walton, Rector, $10 50. from Rev. William Walton, annual subscription, $1. Collection in St. Luke's Church, Rev. J. M. Forbes, Rector, $40 6. From A. Pollerrill, Natchez, for purchase of "Church Almanac," $50.

Donations and Subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 23 Ann-street, by
Thomas C. Butler, Agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 2d instant, has received the following contributions, viz.

Received from Thomas Robins, Esq, receiving agent in Philadelphia, Pa., from Wickliffe Parish, Clark county, Va, for Domestic Missions, per Rev William M Jackson, $50; from St. Stephen's Church, Wilkesbarre, Pa, for Domestic Missions, per Rev William J. Clarke, $60; from a family in Alexandria, D C, a thankoffering for the special favor of a kind Providence, for Domestic Missions, per Rev G T Bedell, $5; from the Female Sewing Society of Christ Church, Brownsville, Pa, for Domestic Missions, per Miss Isabella M'Kennon, Treasurer, $26; from an Episcopalian of Brownsville, Pa, for the church at St. Charles, Missouri, $1; from a member of St. Andrew's Church, Philadelphia, Pa, for the Bishop Kemper fund, $3–total from Mr Robins, $145. From a lady, per Swords, Stanford & Co, $3, half for Foreign Missions, $1 50; by the hands of James Howard, Esq, receiving agent at Baltimore, Md, received through the Rev Dr Henshaw, from Mrs Chowning, $5; from Mrs Chilton, $3; from Mrs Ewell, $2—all for Jubilee College. Total $150.

James Swords, Treasurer.

September 9th, 1840.

FOREIGN MISSIONS.

Note.—The following sums acknowledged Sept. 5th should be thus:—Remitted by James Howard, Esq., Agent, Baltimore, per Rev. J. P. K. Henshaw, D D, from St. Peter's Church, for Constantinople, $186 67; erection of a church at Matagorda, $70; Juvenile Missionary Association, for support of Jane Barry, at African Mission, $20; from Mrs J G Wyman, for Africa, $20; from St. Paul's Parish, Prince George co., $5—$301 67.

G. T. Fox, Jr., Acting Treasurer.

Sept. 12, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums since 19th August, viz.

From the "Ladies Society" of Christ church, Rye. Rev. P S Chauncey, Rector, contribution for Education Fund, $50, and Missionary Fund, $50. Total $100.

C. N. S. Rowland, Treas.,
Sept. 9, 1840. 55 Water st.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz:

From the Rev G A Shelton, Rector of St. James's Church, Newtown, in the Diocese of New York, and an alumnus of the Seminary, a monthly offering of that church, $7. And from the Rev. George Boyd, D D, of the diocese of Pennsylvania, $10.

Wm. H. Harison, Treasurer.

New York, Sept. 9, 1840.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending 10th Sept., from the following individuals, viz.

R S H George, Philadelphia; A V D Joline, Marietta, Ohio, with remit; Miss M A Smith, Fredonia, with remit; M Smith, Auburn; W W Taylor, Michigan City, Ind.

Packages have been forwarded from the Depository during the week ending Sept. 10, as follows:

To C Foote, Bridgeport, Con, per steamer Nimrod; to Rev Richard Bury, care of Handerson & Punderson, Cleveland, Ohio, one box, per Troy and Ohio Line; to Rev A T Twing, West Troy, care of Griffith P Griffith, Troy, per towboat Lady Clinton; to J Halsall, care of Dinnies and Radford, St Louis, Mo, care of Weldon & Co, Pittsburgh, Pa, one box, per Union Line, for Philadelphia; to Rev C C Townsend, Ashtabula, Ohio, one package Prayer Books and Tracts, sent to F J Huntington, 174 Pearl street; to Rev Washington Van Zandt, Rochester, one package Prayer Books and Tracts, per towboat Eclipse.

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

MRS. STARR will re-open her Boarding and Day School on Tuesday, September 15th. Cards of terms and references may be obtained at her residence, 170 Bleecker corner of Varick Place. Sept. 12—2t

MRS. AND THE MISSES WOOD'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

42 Barrow Street, Washington Square.

THE business of this Seminary will be resumed on Wednesday, 9th of September, when a punctual attendance of the pupils is earnestly requested.

Sept 12—6t

LADIES' FAIR AT TARRY-TOWN.

THE ladies of Christ Church, Tarry-Town, propose holding a Fair on Tuesday, the 15th inst., for the purpose of aiding in the discharge of the debt incurred in the building of that edifice. The friends of the Church are invited to attend. The steamboat "Columbus" leaves New York, from the foot of Chambers street, at 7 o'clock, A. M., and returning, leaves Tarry-Town at 4 o'clock, P. M., thus enabling persons so disposed, to return again the same day to the city. As the Fair will be continued through the evening. persons can attend by coming in the steamboat "Telegraph," which leaves New York, from the foot of Chambers street, at 3 o'clock, P. M., and returning, leaves Tarry-Town at half-past 8 o'clock the next morning. Should the weather prove unfavorable, the Fair will be postponed until the first pleasant day.

Sept. 12—1t$

TO PARENTS.

A YOUNG GENTLEMAN, who is a member of the Episcopal Church, now pursuing his professional studies in this city, would be pleased to teach a part of the day in some respectable private family. He has spent some time in teaching, and several of his pupils are now occupying the first rank in their respective colleges. The advantages of private teaching are very great, and no parent who knows their value should let such an opportunity pass unnoticed. Young ladies who have finished their studies at school, yet still wish to pursue the Latin and Greek classics, the higher branches of Mathematics, Natural, Mental, or Moral Philosophy; Political Economy, and Civil Polity. Perspective Drawing, &c., can receive lessons at their residence. A note addressed Lorenzo D. M., left at this office, will receive immediate attention. Best of references given. Sept 12—1t

RUBRICATED COMMON PRAYER.

NEW, corrected, and beautiful edition. Just published, an elegant 18mo edition of the Rubricated Common Prayer Book, printed on very fine paper, and embellished with six appropriate and highly finished steel engravings by the first artists, and bound in various styles of Turkey, Morocco, plain, and extra gilt. This edition of the Prayer Book has been very carefully compared with the standard book, by a presbyter appointed by the Rt. Rev. Bishop Onderdonk, and the most minute errors have been corrected according to the standard edition. The Publisher trusts that the pains that he has taken to render this edition of the Prayer Book so perfect and beautiful, will be duly appreciated by the Church. Published by

GEORGE MILLER,
647 Broadway,
Sept. 12—1t$ Stuyvesant Bookstore.

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

MRS. M. L. MITCHELL'S

BOARDING SCHOOL FOR YOUNG LADIES,

No. 26 St. Mark's Place, city of New York,

WILL be re-opened on Wednesday, the 10th of September, inst. Sept. 5—2t

MISS M'CLENACHAN'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

No. 13 Carroll Place, Bleecker-street.

THE Fall Term of this Seminary will commence on Thursday, the 10th of September.

Sept. 5—4t$

OXFORD WORKS.

PALMER'S Antiquity of the English Ritual, 2 vols 8vo.
Newman's Church of the Fathers.
Keble's Christian Year, 16th edition.
" Translation of the Psalms.
Sparrow on the Common Prayer.
Sutton's Learn to Live.
Patrick's Heart's Ease.
The Curate's Manual. Also
Keith's Scottish Bishops.
Skinner's Annals of Scottish Episcopacy.
Remains of Bishop Sandford, of Edinburgh.
Skinner's Truth and Order, &c., &c., for sale by
Sept. 5. SWORDS, STANFORD & Co.

EDUCATION OF BOYS.

MR. RANDALL'S

CLASSICAL AND ENGLISH SCHOOL,

219 Mercer-street,

WILL re-commence on Tuesday, the 1st of September. The number of pupils is limited to twenty-five. Persons desirous of an interview with the subscriber, will be visited by him at their residences, by sending their address to the bookstore of Geo. Miller, 647 Broadway, or to the school room, and will thus receive any desired information respecting the school.

Please refer to Rev. Absalom Peters, D. D., to Courtlandt Palmer, Esq., to Rev. James W. Cooke, or to Abraham Mills, Esq. SAMUEL RANDALL.

Aug. 29, 1840.—3t$

ASTORIA FEMALE INSTITUTE.

REV. J. W. BROWN, A. M., RECTOR.

THIS Institution will open on Monday, 14th September. A punctual attendance on the first day of the term is requested.

Application for admissions to be addressed to the Rector, at the Institute, Astoria, Queen's co., L. I.

Aug. 15—6t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Duane Street, opposite Duane Park,

REV. ALDERT SMEDES, RECTOR.

THE Fall Term of this School will commence on the first day of September. A punctual attendance of the pupils is requested. Aug. 15—tf

PERCEVAL ON APOSTOLICAL SUCCESSION,

FOR SALE at the Protestant Episcopal Tract Depository, 28 Ann street, in paper covers, at fifteen cents; bound in muslin, thirty cents; in roan, 37 1-2 cents; may be had in any other variety of binding.

Aug. 15—tf

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY.

THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

MRS. MULLIGAN AND MISS ROBERTS' Boarding and Day School for Young Ladies, 43 Walker street, will be re-opened on Thursday, September 10th. August 29.—3t

GOVERNESSES.

TWO situations in a prominent Church institution, for the Christian education of young ladies, are about to become vacant. The one embraces the higher English branches; the other, French, Drawing, and Music. None but ladies well qualified, and who can furnish satisfactory references, need apply. Address B., box 726, upper post office. August 22—tf

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.

Terms—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 per annum. French, Music, &c., an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER,
Grand street, Jersey City.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Matthew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., Aug. 29, 1840.—tf

MISS SAGAR & MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Henry Street.

REV. BENJAMIN I. HAIGHT, VISITER.

THE course of study embraces all the branches of a thorough and polished education; and the utmost attention is paid to the mental, physical, and moral culture of the pupils; all instruction being based upon Christian principles.

The School will be re-opened on Monday, September 7. Aug. 22—6t

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D.D., RECTOR.

THE Winter Term will commence on the first Monday in October next. Applications for admission are to be addressed to the Rector or the Secretary. Circulars may be had at the city office of the Hall, No. 28 Ann-street, where, at least one day in every week, personal interviews may be had with the Rector.

August 22—6t

SELECT SCHOOL FOR YOUNG LADIES,

THE Misses Phillips will re-open their School for Young Ladies, at their residence, 53 Pierrepont street, Brooklyn, on Tuesday, the 1st of September. A few young ladies can be received as boarders. Terms, per quarter, including stationery and fuel:

For tuition in the Higher English studies,	$16
" " " Elementary do with History,	12
" " " Introductory Department,	6 and 8
" " " French Language,	8

References.—Rev. I. S. Spencer, Rev. S. H. Cox, D. D., Rev. B. C. Cutler, D. D., Rev. Kingston Goddard, Brooklyn; Hon. T. Frelinghuysen, New York; A. Van Sinderen, Esq., J. A. Perry, Esq., Brooklyn; A. Crittenton, A. M., Principal of the Albany Female Academy. Aug. 15—6t$

THE BOOK OF PSALMS.

F. J. HUNTINGTON & CO., 174 PEARL ST,

HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.

They also publish and keep constantly on sale, WHOLESALE AND RETAIL, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the MalteBrun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mrs. Lincoln Phelp's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo.; and 18mo.; Mrs. Willard's Universal History, with an Atlas; Gallaudet's Picture, Defining and Reading Book, &c., &c.

⁂ *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to Thomas C. Butler, Agent, No. 28 Ann street, New York.

New York, May 9, 1840. tf

FABER ON ELECTION.

JUST PUBLISHED AND FOR SALE BY
CHARLES HENRY, 124 FULTON STREET,

THE Primitive Doctrine of Election, or an Historical Inquiry into the Ideality and Causation of Scriptural Election, as Received and Maintained in The Primitive Church of Christ. By George Stanley Faber, D. D., author of "Difficulties of Romanism, Difficulties of Infidelity," &c.

July 29, 1840.

POETRY.

To the Editor of the Churchman.

Rev. Sir,—The following lines, which appeared, some time since, in one of our daily journals, have been thought to possess merit which would render them not unworthy of insertion in your columns. With this opinion of their worth, they are submitted to your disposal, by

A Lover of Poetry.

LIGHT.

Bright effluence of bright essence increate!
Before the sun, before the heavens, thou wert!
Milton.

From the quickened womb of the primal gloom
The sun rolled black and bare,
Till I wove a vest for his Ethiop breast,
Of the threads of my golden hair;
And when the broad tent of the firmament
Arose on his airy spars;
I pencilled the hue of its matchless blue,
And spangled it round with stars.

I painted the flowers of the Eden bowers,
And their leaves of living green,
And mine were the dyes in the sinless eyes
Of Eden's virgin green;
And when the Fiend's art on her trustful heart
Had fastened its mortal spell,
In the silvery sphere of the first-born tear
To the trembling earth I fell.

When the waves that burst o'er a world accurst,
Their work of wrath had sped,
And the Ark's lone few, the tried and true,
Came forth among the dead;
With the wondrous gleams of my braided beams,
I bade their terrors cease,
As I wrote on the roll of the storm's dark scroll,
God's covenant of peace.

Like a pall at rest on a pulseless breast,
Night's funeral shadow slept,
Where shepherd swains on the Bethlehem plains
Their lonely vigils kept;
When I flashed on their sight the heralds bright
Of Heaven's redeeming plan,
As they chanted the morn of a Saviour born—
Joy, joy, to the outcast Man!

Equal favor I show to the lofty and low,
On the just and unjust I descend;
E'en the blind, whose vain spheres roll in darkness and tears,
Feel my smile—the blest smile of a friend:
Nay, the flower of the waste by my love is embraced,
As the rose in the garden of kings;
At the chrysalis bier of the worm I appear,
And lo! the gay butterfly's wings!

The desolate Morn, like a mourner forlorn,
Conceals all the pride of her charms,
Till I bid the bright Hours chase old Night from her bowers,
And lead the young Day to her arms:
And when the gay rover seeks love for his lover,
And sinks to her balmy repose,
I wrap their soft rest, by the zephyr-fanned west,
In curtains of amber and rose.

From my sentinel steep, by the night-brooded deep,
I gaze with unslumbering eye,
When the cynosure star of the lone mariner
Is blotted by clouds from the sky;
And guided by me through the merciless sea,
Though sped by the hurricane's wings,
His compassless bark, lone, weltering, dark,
To the haven-home safely he brings.

I waken the flowers in their dew-spangled bowers,
The birds in their chambers of green,
And mountain and plain glow with beauty again,
As they bask in my matinal sheen.
O, if such the glad worth of my presence to earth,
Though fitful and fleeting the while,
What glories must rest on the home of the blest,
Ever bright with the Deity's smile!

William Pit Palmer.

From the New York Mirror, July 17, 1830.

FRENCH CHURCH DU ST. ESPRIT.

This antiquated building, which is the oldest religious edifice now in the city, was erected in 1704, by the Huguenots, or French protestants, who fled from their country after the revocation of the edict of Nantz. But as some of our readers may never have heard of that famous edict, and must consequently be ignorant of the effects of its revocation—a few words on that subject may not be deemed inappropriate.

The doctrines of the reformation had made much progress in France as early as the year 1545, during the reign of Francis I. Calvin was a native of Noyon, in Picardy, was protected by Margaret of Navarre, sister of Francis, and his "*Christian Institutes*," were dedicated to that king. But those who embraced the doctrines soon became the objects of persecution. Francis himself, at one period, was desirous of uniting himself with the protestant princes of Germany, against the emperor Charles; but fearful of awakening the indignation of the Roman pontiff, and the prejudices of his people, by his negociations with avowed heretics, he seized the first opportunity to prove the soundness of his faith, by ordering six of his subjects who had embraced the protestant religion to be publicly burnt! The king himself was present at the execution; and declared with his usual and characteristic vehemence, that if one of his hands were infected with heresy, he would cut it off with the other; and would not spare even his own children, if found guilty of that crime. The spirit of the new religion, however, was increased and invigorated by every act of persecution; and the numbers who professed it were greatly augmented by the massacre of Cabrieres and Merindel, and by the executions which were imprudently multiplied by Henry II. Thus at the accession of Francis II. in 1559, Calvinism had gained a firm and wide footing, and could count among its professors several men of great talents and influence. Persecutions, however, still continued, until, goaded on to resistance, the protestants only waited for a fit opportunity and season to protect themselves by force of arms. They accordingly united with a party attached to the prince of Condé, in the unsuccessful conspiracy of Amboise, which preceded the civil wars in France, and continued with various success until 1755, when Henry III. found himself under the necessity of concluding a treaty with the protestants, by which they obtained the public exercise of their religion, except within two leagues of the court. Party chambers, composed of an equal number of protestants and Catholics, were established in all the parliaments of the kingdom; all attainders were reversed, and eight cautionary towns were put into their possession.

This treaty, as might have been expected, was highly displeasing to the Catholics, and the consequence was that hostilities again broke out in 1581, and France was a scene of strife and confusion until 1589, when Henry was assassinated by a Dominican friar, named James Clement.

Henry IV., commonly called the great, a prince of the house of Bourbon, ascended the throne in the thirty-fifth year of his age, and eight years afterwards caused the famous edict of Nantz to be passed in favor of the protestants. This edict confirmed to them all the rights and privileges which had been granted to them by former princes, and it added a free admission to all employments of trust, profit, and honor; an establishment of chambers of justice, in which the members of the two religions were equal; and gave liberty to educate their children, without restraint, in any of their universities. This decree was passed in 1598, and continued in force eighty-seven years.

In 1684, under the reign of Louis XIV., the protestants were again exposed to a series of persecutions, at once unjust and impolitic, but which did not reach their climax until the revocation of the edict of Nantz, by which liberty of conscience was abolished; all the protestant churches were destroyed; and an order was issued even to take their children from them, and put them into the hands of their Catholic relations. The ministers were banished; and the others were prohibited from leaving that kingdom, in which the law inflicted on them such unjust and cruel persecution. All the terrors of military execution were employed to make them profess the Catholic religion; and such as had relapsed were exposed to the most dreadful punishments. A twentieth part of their whole number were put to death in a short time; and a price was set on the heads of the rest, who were hunted like wild beasts. Above five hundred thousand of the most industrious inhabitants of France were driven into exile by the revocation of the edict of Nantz; and thus the staple manufactures of that country not only declined at home, but were transferred to other nations by these exiles. Many of them fled to America; and those who arrived at New York, purchased a tract of ground in the county of Westchester, and settled on a spot they called New-Rochelle.

About thirty or forty years previous to the arrival of these persecuted emigrants, the whole of that beautiful and romantic region, now known by the name of Westchester county, had been purchased of the Indians, by an individual named Thomas Pell. This bargain, which was made in the year 1654, gave great dissatisfaction to the Dutch settlers, but was finally confirmed to the "heirs and assigns of the aforesaid Thomas Pell," from whom the exiled Huguenots obtained their grant.

From authentic records, which we have examined, it appears that from their first settlement at New-Rochelle, they regularly attended public worship in the city of New York! They had taken their land on terms which required the utmost exertions of all the men, women, and children among them, to clear and prepare for tillage, &c. They were, therefore, in the habit of toiling hard all the week, until Saturday night; and then *resting* themselves, by trudging twenty miles on foot to the city, to attend religious worship the next day! On Sunday evening, they retraced their steps, and were ready to recommence their labors on Monday morning! Amidst all these hardships and privations, they wrote to their friends in France, expressing in the warmest terms, their gratitude to heaven for the great privileges they enjoyed in this free and happy country! Can our modern skeptics and self-styled philosophers furnish any adequate substitute for such an enviable feeling?

Such were the men who erected this venerable edifice. It is built in the plainest style, being constructed of stone, and plastered on the outside, with a very steep roof, and a monastic-looking tower, from which the plaster has fallen in several places. The building, which is seventy feet in length and fifty in breadth, has a southwest aspect, fronting on Pine-street, just below Nassau-street, and the tower is in the rear towards Cedar-street, where a few mouldering tomb-stones are still to be seen in the cemetery, behind the law buildings.

At the time this church was erected, in 1704, the celebrated wall from which our "street of banks and brokers" derived its name, was partially demolished, and the stones of which its bastions were constructed, had been applied to the erection of the *new City-hall*, just finished, at the corner of Nassau-street, fronting Broad-street, in which ferry-boats came up as far as Garden-street. In the same year, for the first time, "Wall-street was paved, on the south side, from Smith-street (now William) to the English Church," in Broadway; the latter not being paved until three years afterwards. The number of inhabitants was now rising *six-thousand*, to whom the luxuries of tea and coffee were entirely unknown. Dull times for scandal parties! At this period the docks and slips rented for twenty-five pounds per annum; and two hundred acres of land were sold by the corporation for twenty shillings the acre! The inhabitants of Harlem were permitted to erect *one mill*, and no more, provided they did not "hinder the passage of sloops or boats round Manhattan island!" At this time the city was lighted, "in the *dark time of the moon* in the winter season," by lanterns hung upon poles, projected from the windows of every seventh house—each of the seven paying an equal proportion of the expense! and the city watch consisted of "four *sober* men." How many have we now?

HOW TO ACT WHEN TEMPTED.

The case of backsliders has lately been much impressed upon my mind. Great numbers, I am persuaded, among professing Christians, come under this denomination. At present I shall only offer three or four directions to the consideration of any whose case they may suit.

Every means should be used to stop the avenues of temptation, or prevent its coming in contact with the evil propensities of the heart. If there be nitre in our habitations, it becomes us to beware of fire. Such was the counsel of our Lord to his disciples, in a season of peculiar danger: "Watch and pray that ye enter not into temptation." He had himself entered that field, and came out a conqueror; but he knew what was in men, and counselled them rather to avoid than to court the contest. In cases where the heart begins to be seduced by temptation, it will soon become restless, solicitous, and importunate; it will moan after it, and be exceedingly fruitful in devices to get into the way of it. It will persuade conscience for once, at least, to be silent; it will blind the mind to the evil, and paint the desirableness of the good; and if this will not do, it will promise to be only a looker on, or that, thus far it will go, and no further. But if thou hast any regard to God and his cause, or to the welfare of thine own soul, "consent thou not." Temptation leads to sin, and sin to death. Whatever company, amusement, occupation, or connection has frequently "caused thee to offend," that is the eye that requires to be plucked out, lest thy soul should bleed in the end, beneath the stroke of God's displeasure.—*Andrew Fuller.*

Man is fallen into a deplorable state of blindness, impotence, and corruption; will not believe it in good earnest; prides himself in his own abilities; will stand or fall by the light of what he calls his reason, and rejects his only remedy, which is dying to his state and nature, his own works, will, and wisdom, that Christ may live in him, and be all in all to him, wisdom, righteousness, and sanctification, and, by these, redemption.—*Rev. T. Adam.*

CAUSES OF SUCCESS IN SUNDAY SCHOOLS.

Although it is certain that without the zealous and hearty co-operation of parents—such as is implied in a sincere concern for the spiritual, the eternal welfare of their children—neither great nor permanent success is to be expected from these associations, still, we are free to assert, much more depends on the vigorous, pious, and well-directed exertions of the teachers. *Their* zeal and efficiency and the improvement to the young, which will be manifest from the steady and patient discharge of their duty, will often beget in the parents of children, previously languid and indifferent on this vital subject, a degree of earnestness, and therefore of co-operation never exhibited before; and may serve to alleviate, if not entirely to remove, the very evils which may have clogged and almost paralyzed their own exertions. The more barren the soil which, through the pious instrumentality of the Sunday School Teacher, can be reclaimed to fruitfulness and profit, so much higher must be the satisfaction to his own mind; so much the more honor to Him through whose blessing this happy improvement has been effected. We must repeat our conviction, that the efficiency of the Sunday School almost exclusively depends, as far as human agency is concerned, upon a proper supply of competent and zealous teachers. Although the clergyman of the parish is, in all instances, the ostensible head of this interesting establishment, it cannot reasonably be expected that, consistently with his other and higher occupations, he can afford to it more than a very general superintendence. The Lord's day is emphatically the day of the clergyman's heaviest and most responsible labor; it is, in this new country at least, no day of rest to him; and with regularly two, and often three full services to perform, accompanied frequently by much extraordinary duty, it is hardly fair to expect, nor would it on his own part be right, that he should waste any of his physical or mental strength by an antecedent devotion of one or two of his precious hours to the harassing business of teaching. That is an office from which, on the Sabbath-day, he should certainly be relieved; and it is unfortunate indeed if, in any community, not enough of faithful and zealous persons are to be found who will undertake its discharge without rendering it necessary that any portion of it should be delegated to him. It is hard that he should be compelled to expend his strength, and destroy his freshness, either of mind or body, by this wearying exercise, when, amongst the company of the Lord's disciples around him, there should be, and there must be, so many competent to the performance of the duty. It cannot be, that amongst the young, and the amiable, and the highly-gifted, and the pious which every community numbers, not enough should be found to uphold by their gratuitous labor the responsible and important, but not very burdensome duties of a Sunday School. If any backwardness in undertaking them is evinced, it is, it is to be feared, a proof that the obligation has not yet been fully considered which rests upon every disciple of the Lord Jesus to "do what he can" for the extension of his kingdom, and for the everlasting welfare of those souls whom he died upon the cross to redeem.

No, we must none of us slumber nor be loiterers, when so much is to be done in the vineyard of the Lord: we must all of us be laborers there, whatever may be the product of our toil,—whether thirty, sixty, or an hundred fold. We are not to bury in the earth even the one solitary talent with which we may be intrusted, but must employ it to our Master's use, that it may, by increase, redound to our Master's honor. On that appalling day, when he shall come to reckon with us for our neglect and abuse of our privileges and opportunities, what shall we say when he asks us what our talent has gained? If we address him in the language of that slothful servant who called him a hard master,—because, perchance, employment in his service broke in upon our repose, or interrupted our worldly enjoyments,—we know the slothful servant's deserved recompense. What shall we say, when he reminds us that he was in want, and hungered, and distressed, and we relieved him not? We may deny any such neglect or indifference to him *personally*; but when he shall answer us, "Forasmuch as ye did it not unto the least of these—*unto these little ones*—ye did it not to me," we must anticipate this condemnation, "Depart from me, I know you not." The children of the Lord were perishing for lack of knowledge, and his professed disciples, too much in love with their own ease and enjoyment, shrunk from the duty of imparting it: what then can they anticipate but to be rejected by that Lord, when he comes to reckon with his servants?—*The Church.*

THE CONVERTED BRITON.

A FRAGMENT.

While he was gazing, and occupied with these thoughts, suddenly the wind arose, and the forest began to roar with the sound as of many waterfalls. A torrent of rain shortly poured down, which compelled Alban to flee for shelter. He ran into the entrance of one of the cells; he had not stood there long before he observed a light reflected against the further end. On going up to it, he found a short passage to his right hand, and this led him into a room, where a fire, blazing from a heap of dry boughs, threw a bright light around. Seated at the hearth, and tending the fire with much diligence, was a wild-looking boy, who started up from his seat at his entrance; another head also raised itself from a bed of dry leaves, overspread with skins and garments, and placed at the other side of the room. The face was one of exceeding dignity, and venerable age; but the features were shrunk and wan, and betrayed that ghastly look of approaching dissolution, which his father's last moments had so deeply impressed upon his memory. The light fitfully played upon them, and the deep shade showed their hollowness with great distinctness.

Shocked at intruding upon such a scene, Alban made a short excuse for the interruption, and was turning round to retire, when the old man called him back, and said with an accent and idiom which showed that he was a Briton, "Stranger, (and Roman too I perceive,) be not so hasty to quit this house of shelter to which God hath brought thee; the storm is still beating against the wall, and you will shortly be lost in the wood; take your seat by the fire, until it shall have past over. I thank God that he has guided thee hither, and made my hearth a refuge for one of his children in distress; for veritable child of his thou art, or surely wilt be, if I mistake not that countenance. Sit down, sit down. Do not think of intrusion. I rejoice at this arrival. Thou art the giver, I the receiver."

He then spoke some words to the boy, which were unintelligible to Alban's ear, for they were British. The boy ran out, and presently returned with several large stones, which on laying down and putting a board across, he beckoned Alban to sit down, and then resuming his seat on the opposite side of the fire, gazed intently at him with a wild look of untaught curiosity. The old man also kept his eye fastened upon him, but with a look of exceeding benevolence. Alban repeated his excuses, saying that he had never dreamed of intruding upon an occupant, where all was, to outward appearance, ruin and desolation. He then expressed his surprise at finding a splendid Druidical pile, the religious metropolis of the district, in so forlorn a state, and inquired how long this had happened. The old man here raised himself up in his bed, and looking earnestly at a narrow window, through which a star was visible (for the sky by this time was fast clearing) and shone exactly over the central part of the altar, said:

"It was on this night, ay, and this very hour, (pointing to the star,) that I offered the last sacrifice which burned upon yonder altar. Oh blessed night, and blessed hour, in which thy chains fell off, and I ceased from the service of demons! Thanks for it, O my glorious Lord and Redeemer!" Here he paused, and raising his eyes to heaven, moved his lips in silent prayer.

From these expressions, which were quite of the same cast as those which he had overheard at the hut, Alban readily concluded that this Druid had become Christian. He was delighted with this unexpected opportunity of pursuing his inquiry. He could not have applied to a better source. Here was one who had belonged to a proud and overbearing priesthood, which monopolized all power, spiritual, bodily, and mental, amid their countrymen, and he had yet become most gladly reconciled to a sect which was not only unpretending and lowly, but also disclaimed all earthly power. Here then he would find the very essence of the Christian system: he was eager for the discovery, and with an impatience of tone which might readily be mistaken for the expression of indignant or contemptuous surprise, cried out, "I presume then, old man, that you are become a Christian?"

The old man answered with a keen and inquiring, but resolute look, "I am, young man; and shouldst thou be one of those bloodhounds with which the governor of Verulam is tracking the path of the Christian, I give thee joy. Thou hast been successful. Here in this den thou hast hunted down one. Yet is your game hardly worth the carrying; life will have left me before you can have dragged me to the verge of this forest. Is it not shameful for you Romans to exercise your rage upon weak women, helpless children, and dying old men? Were not this better reserved for the German and the Parthian, who, I hear, are carrying fire and sword into your provinces? Chastise them, and leave us alone, who neither do you harm, nor resist you. But God's will be done; take me away with you if you will; but a younger and fresher victim would better suit your rack."

"You mistake me, old man, most grievously have you misunderstood me. I am no spy of Bassian's, nor bear I any peculiar hatred to the Christian name. I am indeed no Christian myself, but I am no party to any measures against him, nor will be."

"Indeed!" replied the Druid, "then thou art not far from the kingdom of heaven."

Alban sate for a long time in silence, musing upon the words of the Druid. At last he raised his head, and looking towards the old man, whose eyes he found steadfastly fixed upon him, said, "Father, may I ask you a question?" "Go on, my son," replied the Druid. "I am wondering," said Alban, "what advantage a Druid could find in Christianity. He already holds the immortality of the soul, and what beyond this does that religion offer?"

"What?—why every thing," replied the Druid; "yea, both it and every thing. For what was our immortality?—a succession of various states of being, unassociated by any links of consciousness and memory. What had such a future lot to do with hope or fear? What were it to me, if to-morrow I should die, and my soul pass into the vilest worm that crawls on the dust, if that wretched state have no connexion through memory with this? We are two distinct beings—distinct as myself and this little bird which has perched itself to sing his even-song at my window. No! there was neither hope nor fear in such a prospect of eternal life.

"But now I know that this soul, this mind, this body, with all the powers of consciousness and memory, shall inherit everlasting life, and according to the thoughts and deeds admitted by it here, shall be happy or wretched hereafter. Now I know that had man been visited by such a future condition as he was entitled to, that condition must, to the very best of us, have been one far inferior to this—must have been one of degradation and punishment. For who among us has lived up even to the light of the law of his own conscience? Whom does not that law condemn? And where shall he find forgiveness? Can a God of justice forgive? Can even a God of love bear with the ungrateful disobedience that mars his works of love? But he has established the means of forgiveness. Here then is the treasure which I have found in Christianity: a blissful immortality to sinful but repentant man."—*Rev. W. Evans' Tales of the Ancient British Church.*

"MEMBERS OF THE CHURCH."

Definitions should be often and simply presented. The phrase here presented should be clearly understood, for there are many who use it who do not fully comprehend it. By the expression—by *members of the Church,*—in strict propriety, is meant, all those who have been baptized in the name of the Holy Trinity. The common expression, *members of the Church,* as used to designate those who have partaken of the Lord's Supper, is not correct. Those are the members of a society who have been admitted into that society by the prescribed mode of initiation. Baptism is the initiating rite of the Christian Church, and those who have received that rite are regarded as members, though they have not partaken of the sacrament of the body and blood of Christ. Hence the language of the catechism applied to the infant subjects of baptism—"wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The Church feels for all members, holds herself bound to instruct them, and to exercise over them a holy and maternal care. And every Churchman feels, if he knows and loves his duty, that he is bound to regard all the baptized as the object of his attention and his prayers. The thought is a delightful one, that all the baptized young are members of the fold, the lambs of the flock, and as the lambs claim protection and care, they should be cherished as members of the household of faith.—*Auburn Gospel Messenger.*

When a storm of a sad mischance beats upon our spirits, turn it into some advantage, by observing where it can serve another end, either of religion or prudence.—*Jeremy Taylor.*

THE PENITENT THIEF.

His words are, "Lord, remember me when thou comest into thy kingdom." The Apostle declares that "faith is the substance of things hoped for, the evidence of things not seen;" and what a brilliant illustration of this principle was it to realize, at such a moment, Christ as a king, the promised king, the Messiah which was for to come! What was there, to the eye of sense, of the signs of royalty? What had there been in him, who was born in a stable, and had not, through life, where to lay his head?—What crown had he ever worn but a crown of thorns, what sceptre but a reed, and now on what is he raised? A throne? No, a cross; the most infamous badge of human contempt. Yet this dying malefactor is found, at this moment of the Saviour's deepest degradation, publicly to own and adore him as his Lord. And is it on the attainment of such a faith at our last hour, a faith which even Apostles failed to show, that we are justifying our neglect of salvation? In fact the mind of this dying thief is absorbed in the objects of faith; the salvation of his soul, the honor of Christ, the spiritual welfare of his fellow-sufferer. Surely then we are warranted in saying, that his conduct expresses much more than the bare assent of the understanding to the truth of the Saviour's pretensions to the spiritual kingdom of Israel; we see in it a faith operative, and in the highest degree influential. His faith had all the essential qualities of saving faith: it brought forth all the fruit which his circumstances admitted of; and his example will condemn at the day of judgment, many who have for years made a Christian profession!—*Rev. B. E. Nicholls.*

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